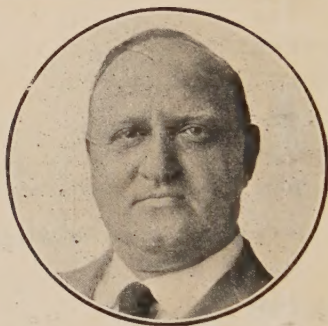




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# "HIS SON"

—or—

*Studies in the Epistle to the*

## HEBREWS

BY

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New York City

*Published by*

THE BOOK STALL

113 FULTON ST.

NEW YORK CITY

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TO J. R. BURNS; whose tender solicitation for the furtherance of my ministrations has gone deep into my appreciation.

*New York City.*

W. LEON TUCKER.



# THE EPISTLE TO THE HEBREWS

## CHAPTER I

**W**ITHOUT Explanation or Salutation, Preface or Preamble, the Epistle to the Hebrews opens. As simply and yet as sublimely as is Genesis opened, so is Hebrews. "**In the beginning God**" (Gen. 1:1). "**God who in times past**" (Heb. 1:1).

Without Introduction is our induction into the contents of this wonderful Epistle. Where the Word of God is not clear we must not stop to clamor. There is difference and diversity of opinions as to the human author of this Epistle. Be it far from us to precipitate a controversy at the beginning of our studies. We believe Paul to be its author. With this position many will agree, some will strenuously disagree. Where we cannot show indifference we will display toleration and respect. We shall hereafter assume our position and defer from dispute. It is a great and Divine honor to be suspected as the human author of this marvelous writing. Such honor has been bestowed on many, among whom are Apollos, Barnabas, Luke, Clemens of Rome and others.

But we shall pass from disputation to interpretation. Certain we are that whoever the human instrument may have been, its contents are of the Holy Spirit's inspiration. In an Epistle where the Holy Spirit is directing the believer's vision to "**See Jesus**" (2:9; 3:1) it is better to meditate than to interrogate.

John Owens has spoken certainly here,

"The Divine authority of the Epistle being vindicated, it is of no great moment to inquire scrupulously after its penman. Writings that proceed from Divine inspiration receive no addition of authority from the repetition or esteem of them by whom they were written. And this the Holy Ghost has sufficiently manifested, by shutting up the names of many of them from the knowledge of the Church in all ages."

We are exhorted in this Epistle to **"Consider Him"** (3:1) and this is what we shall do. To properly understand the Epistle to the Hebrews two keys are required: the key to its **construction** and the key to its **instruction**.

**The Key to its Construction** is found in chapter 13, verse 22, **"And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words."**

The main body of writing, that is, the doctrinal portion, is of no greater length than Ephesians, Galatians, First Timothy or First Thessalonians, but the Exhortations introduced into the Epistle bring it to its length. It is for these the Apostle pleads sufferance. **"Suffer the word of exhortation,"** the letter itself is not large.

Into the body of the Epistle will be found **Five Exhortations**. The doctrinal instruction is continuous and the student will find its remarkable unity and continuity when these **"Exhortations"** are regarded. It is in the **"Exhortations"** we find what we call the **"Key to Construction."** These **Exhortations** are found as follows:

**FIRST EXHORTATION (2:1-4).** The Son's Relation to Israel and Israel's Responsibility.

**SECOND EXHORTATION (3:7—4:13).** The Promised Rest and the Living Word. Historical Failure (see Num. 13:2, 30).

**THIRD EXHORTATION (5:11—6:19).** The Awful Possibility of Apostasy and a Return to the Rudiments.

**FOURTH EXHORTATION (10:23-39).** **"No More Sacrifice for Sin."**

**FIFTH EXHORTATION (12:1-17).** Final Warning, Example: Esau's Reprobation.

These **"Exhortations"** once distinguished and recognized become the very key to the structure of the Book itself. In the writer's outline of Hebrews this service has been accomplished for the student and the **"Exhortations"** placed in full view, yet separate from the doctrinal argument,

which, when this is done, moves from climax to climax and without seeming confusion to conclusion.

Unquestionably many have been confused when reading the Hebrew Epistle with the suddenness and abruptness with which the "Exhortations" are introduced. For instance, at the very close of the first chapter, wherein the writer has been showing the superiority of the Son over angels, the first "Exhortation" is introduced and at verse 5 of the second chapter the former argument is again resumed by the words,

**"For unto the angels hath He not put in subjection the world to come."** Thus we see between 1:14 and 2:5 an "Exhortation." This is an illustration of the seeming intrusion of each of the **"Five Exhortations."**

These "Exhortations" are of **Dispensational** rather than of **Doctrinal** character. They will be found to have reference to national Israel and in most cases refer to a historical crisis in the nation's past. These five "Exhortations," as we have said, are of a **Dispensational** character and may be studied apart from the Doctrine, but always **in the light of the Doctrine**. If these "Exhortations" were thus understood, the Epistle would be better understood, and Christian Doctrine better understood.

It is seeking to **individualize** what God has **nationalized** that has **demoralized** many. For instance, the "Third Exhortation" (chap. 5:11—6:19), in which we see the awful possibility of apostasy, has terrorized and troubled many a soul who cannot reconcile the security and eternal safety of the believer as taught in Romans 8, with this portion which seems to be in open contradiction. The proper understanding of these "Exhortations" will put away many seeming contradictions. We may be enabled to deal further with these at another time.

**The Key to the Instruction** of the Book is very simple. It is found at chapter 8:1. This key fits the lock that leads to the doctrinal treasures contained in this great Epistle. This is the key to the Instruction by which the Spirit of

God leads the student within the contents of this holy writing:

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

"This is the sum." Rotherham translates it:

"A crowning point on things being spoken."

The American Revised Version says significantly:

"Now in the things which we are saying the chief point is this."

The chief, crowning, climactic and crucial point in the Hebrew letter is that a priest has gone into heaven and sat down at the right hand of God. This is the opening note of the Epistle for we read,

"When He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (1:3).

This note is continuous throughout the Epistle and is the subject of the Epistle. Christ has gone into heaven and sat down on a throne because He was refused the throne to which He came at the first advent. He is not enthroned in the heavens forever, for God will again bring His "First-begotten into the world" (1:6).

In the Book of Hebrews we see Him sitting at the right hand of God, but only "until." In the Book of Revelation we see His enemies made His footstool. Psalm 110:1 summarizes the contents of both Hebrews and Revelation as the following will reveal:

"Sit Thou on My right hand"	(until)	"I make Thine enemies Thy footstool"
Hebrews		Revelation

God's people Israel, having rejected their Priest King, need not tarry about the camp, the Temple, the city and the land, for Christ is not there. They are for an age time, to be "without the camp" and if they desire to see Him in the dispensation now present, they must see Him "within the veil," for it is within the veil, the heavens which have



received Him must retain Him "until" the days of the restitution (Acts 3:21; 15:16, 17).

Thus we with them are to look into the heavens through the veil up to the throne-room of God and behold Him whom God has enthroned!

How pointed is the twofold division of the Book of Hebrews as outlined by Wm. Lincoln when he says, "Chapters 1—10 may be headed, 'Inside the Veil;' chapters 11—13, 'Without the Camp.'"

How great is to be our joy to "Consider Him," first in His **Official Glory** and His **Sacrificial Work**. The latter the result of the former. What a change from the Gospels to this Epistle; from Him who hung on the cross to Him who is seated on a throne. From His Incarnation and Humiliation to this highest point of Exaltation! What a distance from the manger to such Majesty!

The Epistle may be outlined as follows:

### THE EPISTLE TO THE HEBREWS

Subject Summarized

**Christ Supra-Prophetical, Supra-Angelical, Supra-Levitical**

#### Three Main Divisions

A "Name" Above Every Name (Phil. 2:9). Chapters 1—4	"Pre-eminence Over All Things" (Col. 1: 18). Chapters 8—10.	Place: "Outside the Camp" (Heb. 13:13). Chapters 11—13.
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#### TWOFOLD SUBDIVISION OF FIRST MAIN DIVISION

I. Nature and Character of the Priest. Chapters 1—4.	II. Order and Office of the Priest. Chapters 5—7.
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#### SUBHEAD—SECOND MAIN DIVISION

**The Offerings and Sacrifice of the Priest.**

Chapters 9, 10.

#### SUBHEAD—THIRD MAIN DIVISION

**The Faith, Hope and Love of the People.**

Chapters 11—13.

## CHAPTER SUMMARY

**"A Name Above Every Name."**

## CHAPTER

- I. EXALTATION: Christ Higher than Angels. (Angels)
- II. HUMILIATION: Christ Lower than Angels. (Adam)
- III. TRANSFIGURATION: Son Better than Servant. (Moses)
- IV. PROVOCATION: Son Better than Successor. (Joshua)
- V. ORDINATION: Son Better than Aaron. (Aaron)
- VI. CONFIRMATION: The Oath and the Order. (Melchisedec)
- VII. TESTATION: Levi the Less. (Abraham)

**Pre-eminence Over All "Things."**

- VIII. MEDIATION: Shadows and Substance. (Tabernacle)
- IX. EXPIATION: Better Blood. (Altar)
- X. EXPECTATION: Finished Work. (Holy Place)

**Place: "Outside the Camp."**

- XI. ANTICIPATION: The "Faith" Family. (15 O. T. Names)
- XII. SEPARATION: Superiority of Hope. (Jesus Himself)
- XIII. EXHORTATION: Love and its Lessons. (Shepherd and Sheep)

The "Exhortations," five in number, have been displayed earlier in this study. (See above.)

This analysis, if carefully studied, will be found faithful to the contents of the Epistle, and will be further developed in subsequent studies.

## CHAPTER II

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3).

**ANY** consider the first three verses at the opening of Hebrews to be a sort of preamble or preface to the Epistle.

Says Junkin: "The logical analysis of the Epistle is presented to us in this one complex sentence."

Rotherham says: "This magnificent introduction is the keynote to the Epistle and as such invites our patient attention."

John Owens declares: "In the first chapter he (the Apostle) fixeth and improveth the principal consideration that he intends to insist on throughout the Epistle."

Franz Delitzsch opens his Commentary on the Epistle to the Hebrews as follows: "The Epistle begins like the First Epistle of John, with a grandly solemn but more rythmically rounded period in which we find the main thoughts of the whole treatise and are prepared for their subsequent development."

Let us therefore briefly analyze these three verses which open this wonderful Epistle.

This introductory portion (if verse 4 is included) consists of seventy-four words in the original and one hundred and seven in the Revised Version. They are firmly compacted by participles and pronouns into a single sentence.—Rotherham.

The "Son" is the subject and center of the sentence which gloriously illuminated by the use of the words "whom," "whom," and "who." This introductory state-

ment will be found to descriptively set forth the sevenfold glory of the Son and to this attention is called as follows:

- |                            |   |
|----------------------------|---|
| <b>I. COMMUNICATION:</b>   | "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son (vs. 1), |
| <b>II. ADMINISTRATION:</b> | whom He hath appointed Heir of all things (vs. 2),  |
| <b>III. DISPENSATION:</b>  | by whom also He made the worlds (vs. 2),  |
| <b>IV. MANIFESTATION:</b>  | who being the brightness of His glory and the express image of His person (vs. 3),  |
| <b>V. SUSTENTATION:</b>    | and upholding all things by the word of His power (vs. 3),  |
| <b>VI. PURGATION:</b>      | when He had by Himself purged our sins (vs. 3),   |
| <b>VII. EXALTATION:</b>    | sat down at the right hand of the Majesty on high" (vs. 3).   |

We shall now briefly consider each of the seven.

**I. COMMUNICATION.** "God, who at sundry times and in divers manners spake in times past unto the fathers, in the prophets, hath in these last days spoken unto us in His Son" (vs. 1).

We will now notice three comparisons and contrasts as presented in this verse.

1. Comparison and Contrast of Periods. "Times past"—"End of these days."

2. Comparison and Contrast of Parties. "The fathers"—"Unto us."

3. Comparison and Contrast of Persons. "The prophets"—"His Son."

## I. COMPARISON AND CONTRAST OF PERIODS.

God is self-communicating and self-revealing. Herein is His Sovereign Sufficiency. Here is God's Divine seal to the Scriptures—"God spake." The Scriptures are the **Word of God**. God established communication with man and "spake." What He has said and has yet to say to man is recorded in the Scriptures of the Old and New Covenants.

The Old Testament ("**times past**") was God's speech and the Gospels ("**end of these days**"), as well as all writings subsequent to the Gospels, are the speech of God. For this reason we call the Scriptures of the Old and New Testaments the "Word of God."

In the statement "**times past**," we have a seal set to the authority and authenticity of the Old Testament. The writings of "**Moses and the Prophets**" are indeed the Oracles of God and the testimony of the Hebrew Epistle to the same is sufficient. We are silenced from controversy and cavil and settled in conviction. In the words: "**End of these days**" (R. V.) the historicity of the Gospel narrative of Messiah's manifestation in incarnation, His death and resurrection, is confirmed.

"**End of these days**" or "**in these last days**" may not speak so much of change of dispensation as culmination and conclusion. There is not so much a beginning as an ending. We must look beyond the Gospels and the Acts to writings beyond, to discover the purpose of God in the Church of the dispensation now present.

## II. THE COMPARISON AND CONTRAST OF PARTIES.

"**Unto the fathers**," "**unto us**." How like the voice of Elijah this calling the children back to the fathers! Unbelieving Hebrews in rejecting Christ the Son were rejecting the One in whom God had spoken through the "**prophets unto the fathers**." Surely when Messiah cometh He "will turn the hearts of the children to the fathers" (Mal. 4:6). But Israel refused to receive the testimony of God through the prophets unto the fathers and when He "**spake in His Son**" also, and for this cause the judgment of God until this present, is resting upon them.

That "**prophet**" of whom Moses spake had come. Christ was that "**Prophet**" (Acts 3:22, 23). Moses had exhorted them to obedience to his voice when he spoke, also fully instructed them as to the penalty if they heard him not.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deut. 18:18, 19).

Christ was unmistakably introduced to Israel and in the **very words Moses had used**. At the river of baptism, God speaks so tenderly: "This is My beloved Son (I shall speak in Him)—**Hear ye Him**" (Matt. 3:17). Again at the mountain of transfiguration: "This is My Son—(I have spoken in Him)—**hear ye Him!**"

Yes, in the end of the days of God's national dealing with Israel, God spake unto them as He had done to the fathers—with this difference, "unto the fathers" He spoke in "the prophets," unto them in "**the Son.**" In the rejection of the Son they rejected the prophets also. They would not believe Moses and the prophets, neither would they believe the One whom God raised from the dead. He spoke in His Son. They would hear Him not and the judgment of God, spoken by the mouth of Moses, is upon them. Israel rejected the voice of God by both "Prophet" and "Son." They are now bearing judgment spoken by both the prophets and the Son. Let lovers of Israel pray that speedily they may enjoy the blessings spoken by prophets and by the Son!

### III. COMPARISON AND CONTRAST OF PERSONS.

"**The Prophets**"—"His Son." God spake in the prophets at sundry times and in divers manners. He spake in the Son at the "fulness of time" (Gal. 4:4). His speech in the prophets was in fragments and often far apart. These various portions and fragments are gathered together in the canon of Scripture into one whole. When the bits are placed together we have unity and continuity. "The Scripture cannot be broken." Christ the "Word was in the beginning and was with God and **was God.**" The prophets spake as they were moved (II Peter 1:21). Christ was the mover. When the prophets spoke of Him it was His Spirit



in them speaking. They were the organ of prophecy, He was the Originator and Object of the prophecy (I Peter 1: 11). As compared with Christ the Son, the prophets were a **"voice,"** He was the **Word.** They spake not of themselves, He spake of Himself. Christ is not a **fragmentary revelation** as each part contributed by the prophets, but in Him is **final revelation.** He speaks as One and undivided.

God has spoken often by the prophets, but only once in His Son. Often there was additional prophecy to come through yet other prophets, but God has no speech beyond His Son. The speech of God in the Son is here ultimate and final. God has lost His speech in the Son and has nothing more to say, for in Christ is hid all of "God's treasures of wisdom and knowledge." In the prophets God was speaking beforehand and in Christ, at hand.

In our next and third study we shall consider the Son as related to Administration, Dispensation, Manifestation.

## CHAPTER III

**I**N the previous lesson the subject under consideration was the first of the seven predications of the Son as found in verses 1-3 inclusive. They are as follows: **Communication, Administration, Dispensation, Manifestation, Sustentation, Purgation and Exaltation.** Having at some length considered the first of the above we shall consider the remaining six.

**II. ADMINISTRATION.** "Whom He hath appointed Heir of all things" (vs. 2).

Here a question is often raised—how could the Son, one in nature and name with the Father, become an "appointed Heir"? It should be understood that in this passage (Heb. 1:1-3) as in Philippians 2:5-8, there is revealed the downward steps of Christ's humiliation. In the Philippian passage we see Christ who was "in the form of God," in descending steps of humiliation until the **death of the cross** is reached,—then, "**wherefore God hath highly exalted Him,**" etc., etc.

So also in this Introduction to the Hebrews we are led step by step until the Son is seen "by **Himself** (all alone) purging our sins," and as in Philippians, so here, His exaltation follows, for upon the completion of **purgation** "**He sat down at the right hand of the Majesty on high**" (vs. 3). His equality with God was not a thing which had been plundered as a robber carries away the possessions of another and thus unlawfully appropriates. He was in the form of God and equal with God (Phil. 2:5). He exchanged sovereignty for service, received from God the appointment "as Heir of all things" and became the responsible **Administrator** of the affairs of the universe. As the "**First-born,**" Christ is at the head of the house and is administrator over all things. Such a committal could have been

made to none less than the Son,—He only is a responsible trustee.

We have here a pre-intimation of His Melchisedekian Priesthood—"Most High God possessor of heaven and earth." See Genesis 14:18-22. "He is Heir of all things,"—"Lord of all." Dr. Campbell Morgan significantly says, "The unified revelation will issue in the unified possession." In verse 1, we behold the Son in **Revelation**; in verse 2, the Son in **Responsibility**. In verse 1 He is the **Speaker**, in verse 2, the **Sponsor**.

Christ as "Heir," is of particular and peculiar interest to Israel. At the foundation of their race an "heir" was promised in their father Abraham. That "Heir" was Christ (Gen. 15:4). Israel evidently identified Him as the "Heir," but in envy and unbelief rejected Him.

In one of the parabolic utterances of Christ, He summarizes the past history of Israel, brings it up to date and prophetically includes His own death at their hands. In the conservation of space we paraphrase the "Parable of the Vineyard," found in Matthew 21:33-46.

A householder planted a vineyard, surrounded it, secured it and supplied it (Is. 5:1-7; Ps. 80:8-17). The same was let out to husbandmen and the householder departed. At the time of fruit the householder sent servants to the husbandmen for the fruit and one servant was beaten, one killed and one stoned. The householder persevered and sent yet other servants, but with like results; last of all, he sent his "son," saying, "**They will receive and reverence him.**" They said, "This is the heir, let us kill him." This they did and when the Lord of the vineyard comes what He will do with these husbandmen will be found in the prophecies concerning the future of Israel. His righteous wrath will fall.

Thus we see at the very opening of this Book to the Hebrews, the "**Son**" and "**Heir.**"

He has been rejected by national Israel as the "Son" of Abraham and "Heir" to David's throne, but as "Heir" to

all contained in the covenants, He still holds inviolate for Israel all the promised possessions. One day He will **restore the people**, then they shall **possess their possessions**.

**III. DISPENSATION.** "By whom also He made the worlds" (vs. 2).

Here again difficulty confronts us. Is there a plurality of worlds here intended? Is this a reference to **creation** or to **dispensation**? Is this a reference to calling a world **into space** or speaking a world of time **into its place**?

The word "**ages**" rather than "**worlds**" should be understood. This is true of this passage and also 11:13, but not of 1:6. Morgan, in Mundesley lectures, says, "**The actual statement is, 'Through whom also He fashioned the ages.'**" He is unquestionably correct and this position is confirmed by the use of the word in the Scriptures.

The "**ages**" or "time periods," through which is made known the unfolding purpose of God in His relation to man, have been "framed" and "fitted together" in the Son. They are committed to Him for consecutive succession. The past dispensations have come through Him and the future dispensations can come from none other! In Christ the "**ages**" have **origination**, **continuation** and **consummation**. Whatever dealing God has with men through epochs or time periods, are made known through the Son. He made them in Him and they cannot be a thing apart from Him! All governmental activity on the part of God is exercised through the Son.

The "**ages**" were prepared in Him and pass at His will and proceed from the same source. Christ is predecessor and successor. Before Him there is no precedent or antecedent. This also is of vital interest to the people to whom this Epistle is addressed.

Israel's rejection of their "Son" and "Heir" (for unto them a Son was given and an Heir born, upon whose shoulders the government should rest [see Isaiah 9:6]) does not close the Divine issue, nor does their present rejection cast them aside as the people of Jehovah, for the

"ages" were made in Him whom they rejected and He is of power not only to bring unto them a dispensation of future retribution, but also a dispensation of national blessing, following the return of the people to the land and their repentance. Yes, in **whom also He made the "ages."**

In a dispensation past He suffered murder at the hands of Israel. In a dispensation yet to come, they shall receive mercy at the feet of the One they murdered!

Let us anticipate in advance a future prayer and praise of Israel:

"Let Thy hand be upon the Man of Thy right hand, upon the Son of man whom Thou madest strong for Thyself" (Ps. 80:17).

**IV. MANIFESTATION.** "Whom being the brightness of His glory and the express image of His person" (vs. 3).

This remarkable statement opens with the word "**who**" which word seems to be used by the Divine Holy Spirit to preface great Christological statements in the New Testament. There are three pre-eminently great statements concerning the Person and Work of Christ. They are each prefaced by the word "**who**" and are as follows:

"**WHO**" being in the form of God, etc. (Phil. 2:5-11).

"**WHO**" is the image of the Invisible God, etc. (Col. 1:15-20).

"**WHO**" being the brightness of His glory, etc. (Heb. 1:3).

Thus it is this word "**Who**" stands at the forefront of pronouncements concerning Christ's **person** and His **work**. It always refers to His essential being, and this is the force of the word in the verse under consideration.

Christ is the outshining "**effulgence**" of His glory. This the Revised Version has given us and it is of importance as the Greek word suggests far more than "**brightness.**" Brightness is often the result of outward manifestation. The image which Nebuchadnezzar saw in his dream was described by Daniel: "This great image whose **brightness** was excellent" (Dan. 2:31). The image had brightness, but not "**effulgence.**" Brightness may be reflected and affected, but "**effulgence**" is the shining forth of indwelling

and essential light. The Son makes the Father known and in the Son the Father is shown. They two are One.

Bishop Nicholson has spoken with such elucidation and edification we are constrained to reproduce his wise words.

"Every image is a likeness, but every likeness is not an image. The following illustrations have been frequently given: Two eggs are like each other, but, neither of the two being derived from the other, neither is the image of the other. Two men are alike, who yet are not akin: the one is not the image of the other. But the head on a coin is not only a likeness, it is the image of the sovereign. It is **derived** from the sovereign, and it is a **representation** of him. In a word, it is a **copy** of the sovereign. So, the sun's reflection in the water. And so, a child: he is not only the likeness but also the image of his father. Such is the distinction between the two Greek words above mentioned. An image, then, besides being a likeness, contains the facts of **derivation** and **representation**. It is a copy. So that Christ is here declared to be the copy of the Father; the **representation** of Him, because **derived** from Him. He is 'the **brightness** of His glory, and the character, the **exact impress**, of His person' (Heb. 1:3). 'In Him dwelleth all the fulness of the Godhead' (Col. 2:9). 'Being in the **form** of God, He thought it not robbery to be **equal** with God' (Phil. 2:6). **Derived** from Him, He is both **likeness** and **representation**; the exact copy of God."

With what interest this wonderful imagery,—“outshining effulgence,” “brightness of glory,” “express image,” would come to the Israelite. They understood “radiating glory,” in fact, it was unto them the “glory” was given (Rom. 9:4). The “Shekinah glory,” the visible manifestation of Jehovah dwelt in the midst of their camp. This “outshining” was from between the overbending cherubim. They knew when the “glory” came and the “glory” departed. In the Tabernacle they beheld this “glory.” It spoke of the coming incarnation of God in Christ. In the Tabernacle, in the Holiest of all, the “glory” dwelt. The rest of the Tabernacle was “full of grace and truth” (John 1:14).

The brightness of His glory was a familiar figure and a fact to them. With what appeal these words must come to this everlasting nation. Alas, they saw the glory, “the glory as of the Only Begotten of the Father!” They received neither His **words** nor His **works**. But they shall cry unto Christ in their end-time crisis: “**Turn to us again,**



**O God, and cause Thy face to SHINE and we shall be saved.**" Three times is this prayer passionately prayed in Psalm 80. See verses 3, 7 and 19. Once again they shall cry in their distress: "**Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims. SHINE FORTH**" (Ps. 80:1).

We shall yet further consider this Son who was unto Israel given. In our next study, **Sustentation, Purgation and Exaltation.**

## CHAPTER IV

**T**HE "Son" is yet to be considered in His **Sustentation, Purgation and Exaltation.**

**V. SUSTENTATION.** "And upholding all things by the Word of His power" (vs. 3).

This reference is not only to the sustaining succor which the Son bears to the material universe, but also to the moral order of the universe which is maintained and sustained by the Son. He holds all things together. "By Him all things consist as well as exist" (Col. 1:17). The knowledge of the Person and Power of Christ dissipates all pessimism. Things are not "going to pieces." There is no collapse where there is Christ, for He is upholding all things by the Word of His power. Whatever seems to be of panic among either peoples or planets cannot move beyond or outside His power. Scientific men have inquired as to what power keeps all things in their places. No power at all, it is a PERSON who does this by the "Word of His power." The seasons which come and the seasons which go, the sun which shines and the stars which shimmer, the stellar heavens, the solar system, the sea, the subterranean and secret places of the earth are all in His hand.

He sustains also the moral order of the universe. A universe into which has entered sin and suffering, enmity and iniquity. The redemptive work of Christ preceded His creative work. Before the **cosmos** stood His **cross**. The mediatorial arms of Jesus Christ were about the world prior to man's fall. The Blood of Christ pledged and promised the sustenance of the government of God before creatures were created or dispensations inaugurated. "He upholds all things by the Word of His power." What we call in history, **the providence of God**, is due to the **priority of Christ**. In His prerogatives all things have preservation.

This we shall further behold as we shall look at the sixth sublime statement of the Son's glory which is,—

**VI. PURGATION.** "When He had by Himself purged our sins" (vs. 3).

Here we see the Son in purgation and expiation issuing in salvation. This brings us directly to the cross, the work of which is the support of **both the material and the moral universe**. The **one act** of Christ is the clew to **all His action**. The cross is the center which reaches to all circumference. **There is nothing outside the radius of the cross of Christ.**

Speaking of this cross Dr. Forsyth says: "**He was born as the result of a death He died in heavenly places before the foundation of the world.**"

Surely the foundations of God are laid deep. When the Son undertook the responsibility of administration, manifestation, dispensation and sustentation, it was in view and in lieu of His cross. Christ had been eternally moving to His cross. As Son this was His object. "By Himself He purged our sins." It was left to Him alone to do this. This was His eternally imposed task. He did it alone because He alone could do it. "Of all the peoples there were none **with Him**, because of all the people there were none **like Him.**"

With what understanding the Israelite would read these words, "when He had by Himself purged our sins." It recalled to him the climactic day on their calendar,—**the great day of atonement**. On this day and in the work of this day Israel's high priest was alone. He was "by himself." Throughout the entire chapters (Lev. 15 and 16) Aaron is seen alone in the work of atonement. Again and again we read: "And he shall," "Aaron shall,"—none others—just Aaron himself. We read of the "**priests**" in other portions, but here only of the **priest**. Neither his sons or the people, just Aaron. They were to do "no work at all" (Lev. 16:19). He stood the separated, sanctified and solitary servant of God.

With what remembrance did all this come back to the Jew. With what Divine force the work of Christ was brought before his face. He, their rejected One, was the Divinely selected One. He purged sin. He purged their past by a sacrifice that would last, but they had considered His Blood an unholy thing and under their feet had trampled the same, and "how much sorer punishment" awaits them!

On the great day of atonement Israel's high priest upheld by that act, the moral order of the nation. It is by the death of Christ the moral order of the universe is sustained. So despised a thing as the Blood of Christ is the basis of Divine diplomacy for the universe. But the work of the Son was not complete when He had purged sins and we must now look to a subsequent act of God in recognition of the sufficient work of Christ for do we not read, "When He had by Himself purged our sins, **sat down at the right hand of the Majesty on High**"?

Let us therefore consider the Son in His

**VII. EXALTATION.** "Sat down at the right hand of the Majesty on high" (vs. 3).

The seating of Christ at the right hand of the Majesty in heaven is the key phrase to the instruction of the Epistle. At chapter 8, verse 1, it is the "**crowning point.**" This thought is presented at the **Introductory Portion** (1:3), is found in the center as the **Crowning Point** (8:1), and at the close as a **Concluding Doxology** (13:20).

Having been rejected by the people to whom He came and refused the throne to which He is the only legal Heir in the universe, there was nothing else to do but to sit on the Father's throne where He now sits, "henceforth expecting." See Hebrews 10:12, 13. "But this Man, after that He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

Three things may be summarized from the above Scripture:

1. **SACRIFICE.** "Offered one sacrifice for sins."
2. **SEAT.** "Sat down at the right hand of God."
3. **SOVEREIGNTY.** "From henceforth expecting till His enemies be made His footstool."

Thus we see His **Atonement**, His **Advocacy**, and His **Advent**. These three are always before us in the Hebrew Epistle. The details of the last mentioned are developed in the Book of Revelation.

Christ took a "seat" because His work was **satisfactory**. Every Israelite understood this because their High Priest **never sat down**, for his work was never done. Year after year he came to the altar and ministered. Christ went once and did His work forever. What He finished was **final**. His Blood had a value the blood of bulls and goats could not possibly have, for it was not "possible for the blood of bulls and goats to take away sin." Their blood prefigured and pictured the Blood of One whose Blood satisfied, sealed and **forever shut up sacrifice**. His **one sacrifice** was for **all** and for **all time**. **When He sat down there was nothing more to be done.**

There were many pieces of furniture in the Tabernacle but, there was **no chair**. That wonderful House God built had **no chair**. A chairless House was that House in the wilderness. No chair was needed for the priest could **not rest from a work which was not done**. Indeed if he had sat down he would have been rejected from the priesthood and another appointed in his stead. He would have been stripped of his garments which would have fallen to a successor. The Levitical priesthood provided no cessation or seat. One after the order of Melchisedec can conclude the work of atonement and sit down. This is what Christ has done!

He hath made a full atonement,  
Now His saving work is done;  
He has satisfied the Father,  
Who accepts us in the Son.

## HEBREWS

Still upon His hands the nail-prints  
And the scars upon His brow;  
Our Redeemer, Lord and Saviour  
In the Glory sitteth now.

But remember, this same Jesus  
In the clouds will come again,  
And with Him His Blood-bought people  
Evermore shall live and reign.



## CHAPTER V

HAVING seen in verses 1 to 3 the "Son" in His seven-fold glory—His **Revelation, Administration, Manifestation, Dispensation, Sustentation, Purgation and Exaltation**—we are now ready for

### QUOTATION

Beginning at verse 4, the student is confronted with a contrast between the **Son** and **Angels**. This is developed by a series of Old Testament Quotations.

This argument concerning the Son and Angels is intercepted and accentuated by an **Exhortation**, which begins at 2:1, but is again continued with verse 5 and concluded at 2:18.

The introduction of Angels into the argument is indeed another thrust at the Institutions and Persons of Mosaism and Judaism. At the very opening of the Hebrew Epistle in its Introductory sentence Christ the Son was seen **Supra-Prophetical** and **Supra-Levitical**, now—the Son **Supra-Angelical**.

Christ over and above all **Persons** and all **Things** is the subject of this Epistle. If the Hebrews were jealous of the glory of their **Prophets** and their **Priesthood**, then much more of **Angels**.

Angels were related to the very foundation of their race. They visited their father Abraham in his tent. The Patriarchs were thus visited also. The chief cause for which Israel gave honor and reverence unto angels was because the Law which was the distinguishing glory of Israel, came through the mediation of angels. See Acts 7:53, "Who having received the law as ordained by the ministry of angels" (Darby Translation), "Given through angels" (Weymouth).

Throughout the Old Testament angels are seen in the deliverances of this chosen people. When Israel was in the

land and in their place before the Lord, angelic visitation and ministration was constant. Each revival of this nation was accompanied by angels. This was true at the **first** advent of Messiah, it will be true at the **second**. This nation was the particular object of angelic ministration and visitation. See 1:14.

But the Son is "so much better than the angels" and in support of this argument there is presented a series of contrasts between the **Son and angels** through **quotations**. These quotations from the Old Testament are as follows:

1. Psalm 2.
2. Second Samuel 7.
3. Psalm 97.
4. Psalm 104.
5. Psalm 45.
6. Psalm 7.
7. Psalm 110.

Here we have a cluster of seven quotations and all but one of them are found in the Psalms. To some this may seem quite singular rather than significant.

We are to see the Superiority and Supremacy of the Son over angels with the Book of Psalms bearing the witness! How abused and misused are the Psalms! They are by many relegated to David's day rather than related to the greater Son of David and His day. **"Have you not read of Me in the Psalms?"** said Jesus. Yet many read the Psalms utterly unconscious of His person or presence. David himself speaketh concerning Him, "I foresaw the Lord always before my face," and this face is to be seen always in the Psalms.

When in Romans 3 we find a cluster of quotations from the Psalms bearing teaching and testimony to the depravity and ruin of both Jew and Gentile (see Rom. 3:9-18), and in Hebrews 1, a collection of quotations concerning the Personal and Positional glory of Christ, is it not about time to conclude that the Psalms have to do with the great fundamental facts of Divine Revelation?

In this series of contrasts between the **Messengers** and **Messiah** we are inducted into the most profound teaching concerning the **Name, Nature, Person** and **Prerogatives** of the Son to be found perhaps in all Scripture. Every quotation is flooded with light and revelation! We cannot proceed until we look unto Him who alone enlightens. May God give grace and understanding.

These quotations are introduced into the argument after a twofold manner,—by **Interrogation** and **Affirmation**. These quotations are placed as Rotherham suggests, “in a setting of questions.” Let us now briefly consider their order.

### THE ARGUMENT

“Being made **so much better than the angels** as He hath by inheritance obtained a more excellent name than they” (vs. 4).

### INTERROGATION

“For unto which of the angels said He at any time, ‘Thou art My son, this day have I begotten thee?’” (vs. 5 quoted from Ps. 2).

### INTERROGATION

And again, “I will be to him a Father and he shall be to Me a son” (vs. 5 quoted from II Sam. 7).

### AFFIRMATION

“And again, when He bringeth in the Firstbegotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits and His minister a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore, God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail” (vss. 6-12).

### INTERROGATION

“But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool?” (vs. 13 quoted from Ps. 110:1).

### INTERROGATION

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (vs. 14).

Thus we see the order in which this argument is presented. It is well to carefully consider the same for future studies. Notice the construction:

1. **Argument Stated** (Not a Quotation).
2. **First Interrogation** (Quotation).
3. **Second Interrogation** (Quotation).
4. **Affirmation** (Quotations).
5. **Third Interrogation** (Quotation).
6. **Final Interrogation** (Not a Quotation).

We will in our next study enter into the study of these quotations. How blessedly does the Holy Spirit of God bring these to the personal glory of the Son of God! What Old Testament tributes are to be paid to His Triumphs! But once again we must remind our students, that with the close of chapter 1, the argument concerning the Son and Angels is not finished. There is between 1:14 and the continuation of the **Son-Angel Argument** at 2:5 an **Exhortation**. So remember and read.

In chapter 1:4-11 we see **The Son in His Exaltation above the Angels**. In chapter 2 commencing with verse 5 to the close of the chapter the subject is **The Son in Humiliation Lower Than the Angels**.

In the first Argument we see the **Son in Exaltation**, in the second Argument we see the **Son in Incarnation**. These two things in these two arguments: (1) **The Son in Godhead**, (2) **The Son in Manhood**.

## CHAPTER VI

**T**HE structural order of these quotations found in the first chapter of Hebrews, and as displayed in the previous lesson, shall now come under consideration.

The superiority of the Son over Angels is twofold; in **name** and **nature**. We shall consider first

### HIS NAME

With what significance is the Holy Spirit here speaking? What meaneth these words, "A more excellent **name** than they"? What is in a name and what is in His "name"? This reference is without question to that incommunicable and memorial name YHWH—"Yahweh" or "**Jehovah**." It is that name which is surrounded by Old Testament manifestation and mystery. It is the "**I am that I am**" (Exod. 3:14). That the reference here is to that "Name" is conclusively confirmed by the quotation at verse 6, which is taken from Psalm 97.

Six times in this Psalm of but twelve verses the angels are called and commanded to bow down before the name "**Jehovah**." In Psalm 102, which is also quoted in this argument, the name "Jehovah" occurs eight times and the inspired writer of the Hebrews declares that in this Psalm (102) the Father was speaking **of and to**, the Son. Indeed this is plainly stated—"But unto the Son He saith" (vs. 8).

Many of the Psalms are conversations between the Father and the Son. "Jehovah" whose name the angels of God were to worship is the "**Son**."

This is the "Excellent name" which reveals His superiority over the angels and this **name** is His who has the **nature**. Angels are called upon in Psalm 97 to worship Jehovah; in Hebrews they are called upon to worship the

"Son," and in both instances they are commanded to worship the same Person—the Son, for the Son is "Jehovah," and none other.

It was because of the claim to this name, the Son suffered rejection and death at the hands of Israel. He took to Himself this title and reaped their wrath and displeasure. He, whom they crucified was the "Son" and "Jehovah." No blasphemy in the mind of a Jew was greater than taking to oneself this incommunicable name which God gave in revelation unto Israel, through Moses. The One who spoke to Moses at the bush was the "**I Am.**" The One who speaks in the Gospels is the "**I Am.**"

The following will help in a better understanding of this "more excellent name" and the cause of the rejection of the One who boldly laid claim to the same.

"Your father Abraham rejoiced to see My day and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am.** Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the Temple, going through the midst of them, and so passed by" (John 8:56-59).

"Before Abraham was **I AM.**" Is it any wonder they asked, "**Whom makest Thou Thyself?**" (John 8:53). He plainly calls Himself "**I Am**" and immediately they take up stones to throw at Him. "The blasphemer," they say, "He declares His self-existence and His pre-existence and takes the name which declares the nature, the '**I Am.**'" "Stone Him," "Stone Him," and a little later for the same cause they cry, "Crucify Him," "Crucify Him!" Knowing not who He was they felt the outrage of His claim. This is seen also at John 5:17, 18.

"Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, **making Himself equal with God.**"

"**He made Himself equal with God!**" No, He did not **make Himself** equal with God, He was God, and His incarnate form alters not His true nature in the least. He



had the **nature** and had the Divine right to the "**Name**." Had He been any less than the One He was and had taken the name of "I Am," which alone belonged to none less than God,—He would have indeed been a blasphemer. It was the "**Name**" which was the cause of His death at the hands of His people.

But again read:

"When the chief priests therefore and officers saw Him, they cried out, Crucify Him, crucify Him. Pilate said unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered Him, We have a law, and by our law He ought to die, because He made Himself the Son of God" (John 19:6, 7).

"**He made Himself the Son of God.**" No, no, He did not make Himself the Son of God, He **was** the Son of God. He held the name because He had the nature. Before Abraham was, "**I AM.**" In this remarkable statement we have not only the Pre-existence and Priority of the Son, but also His Person. He is the "**I Am.**"

O Israel, in rejecting Jesus, thou hast rejected Jehovah! In rejecting the Son thou hast rejected thy Sovereign!

O Israel, thou acknowledgeth the superiority of angels, but **angels acknowledge the superiority of the Son!**

The Christ and Son of the Gospels is the "**Jehovah**" of the Prophets and the Psalmist. He, who was manifested at the bush to Moses, was manifested in a body at the opening of Matthew. Behold the "**I Am**" in John's Gospel, which is the Book of His Godhead, and the use of the "**I Am**" is, as Dr. Soltau has suggested, "a prefix to seven fresh revelations of Himself."

**I Am** the Bread of Life (John 6:35).

**I Am** the Light of the World (9:5).

**I Am** the Door (10:7).

**I Am** the Good Shepherd (10:11, 13).

**I Am** the Resurrection and the Life (11:25).

**I Am** the Way, Truth and Life (14:6).

**I Am** the True Vine (15:1).

Christ took to Himself this **name**. When speaking to the woman of Samaria, said He, "**I Am**" speaketh unto thee

(John 4:26). The word "he" is in italics and is supplied by the translators. Is it any wonder, if "I Am" speaketh unto her, that she dropped her water pots and ran to the city to proclaim Him?

When referring to His own lifting up, said He, "When ye have lifted up the Son of man, then ye shall know that 'I Am'" (John 8:28). (The "he" is in italics and supplied.) If this text refers to His lifting up on the cross, then the testimony of the Centurion is confirmatory, for said he, **"Truly this was the Son of God."** If it refers to the "lifting up from the dead," it is in full harmony with the teaching of Scripture, for "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3).

At the mention of what name did the band, which came to arrest Jesus, fall backward to the ground? "Whom seek ye?" said He. "Jesus of Nazareth," said they. He replied, **"I Am,"** and they fell backward (John 18:5-8). The Jesus they sought to take was Jehovah. He, before whom murderers fell, is the One before whom the Messengers in Hebrews are commanded to fall. At the mention of His name they fell backward and at the "name of Jesus" "every knee" shall yet "bow" (Phil. 2:10). When they who sought Him went backwards and fell to the ground, they fulfilled unwittingly that which was written in Psalm 40. In Psalm 40, at the opening, Jesus prays for deliverance from His foes. Then follows a statement concerning our Lord's sacrifice which is later discussed in this Book of Hebrews. "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened; burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart" (Ps. 40:6-8; Heb. 10:5-9).

At verses 9 and 10 of Psalm 40, Jehovah Jesus declares that He had faithfully preached to the congregation of Israel and for this cause trouble was coming upon Him.

He asks a petition that His enemies may be confounded together (vs. 14). See the assembled enemies which sought to take Him—Jews, Gentiles, and John carefully says, "Judas also." They were confounded and set backward "together" at the mention of His name, "**I Am.**"

Says F. W. Farr: By His repeated appropriation of the old Jehovistic word of uncreated and eternal being, Jesus identifies Himself with Jehovah of the Old Testament.

Indeed, the "more excellent name" of which the writer to the Hebrews is concerned is "**Jehovah.**" A name means but little to a Gentile, but not so with the Jew. They were taught to attach great importance to names. The names given unto their fathers were all of great significance.

The writer's use of the word "name" here is not without great force for to Hebrews a name is an "outward expression and the pledge and seal of all that a person really and substantially is."

We have learned something of the superiority of the Son over angels in name. We shall next consider His Superiority in **Nature.**

Into what blessed Divine depths the Holy Spirit will yet lead us! Amen.

## CHAPTER VII

**T**HE Superiority of the Son over Angels is not in Name only, but in Nature also. This was the conclusion of lecture six.

There is no way to Separate the Name from the Nature or the Position from the Person. He, who had the Nature, took the Name. Any less Person dared not assume the Position. To confer this name upon any other than Jehovah Jesus, Israel's Messiah, would be blasphemy. The Superiority of the Son is still before us in this correlation of quotations and again we read:

1. For unto which of the angels said He at any time, thou art My son, this day have I begotten thee;

2. And again: I will be to him a Father and he shall be to Me a son;

3. And again when He bringeth His Firstbegotten into the world He saith: And let all the Angels of God worship Him (Heb. 1:5, 6).

The **First** of these quotations is taken from the eleventh Psalm, verse 7. The **Second** from Second Samuel 7:14, and the **Third** from Psalm 97, verse 7.

The Apostle is determined to keep the Hebrews to their Scriptures, the acknowledged rule of their faith. From this authority there is no appeal (Is. 8:20). This statement with which this first quotation opens, "Thou art My Son, this day have I begotten Thee," would have been meaningless had it been spoken either of or to angels. Notice also how the Apostle sweeps the entire scope and scale of angeldom: says he, "To which of the angels." He excludes not only the **community** of angels but the **chief** of them also. Even Michael, Israel's angel prince by especial Divine appointment and whose very name signified dignity of headship and leadership, even Michael takes his place of inferiority before the superiority of the "Son." The

meaning of the word Michael is : "**Who is like unto God?**" "In him we behold a being who is placed at the very summit of the scale of living creatures," says Godet.

There is one thought, one feeling which alone absorbs Michael. It is the immeasurable distance which separates him from his Creator. His Creator was Christ, the Son, and this he well knows and for his Creator, Christ the Son, he exists. In the Old Testament and in the New, Michael appears as the protector of Israel and the champion of Monotheism (of which this people was the depositary), and as the vanquisher of Satan, and the destroyer of his works. It is the service of Michael to overthrow everything that dares to make itself equal with God.

The meaning of the name Gabriel is, "**the strong man,**" or "**God's hero.**" He is the active executor of God's salvations. Michael is occupied in overthrowing all that opposes God, Gabriel hastens the realization of all the plans God proposes. He announces to Daniel the date of return from captivity. He fixes the time of the advents.

None of these angels were sons, nor were they ever called sons therefore when the question is asked, "Unto which of the angels?" The answer is **None!** If we but understood to what depths foundation is being laid for subsequent revelation in the study of this Epistle, we would value more each word. Suppose that in nature angels were equal to the Son and were by God so addressed, then, how could it be possible to publish salvation from sin by One who Himself purged our sins?

In the study of angels of higher rank there is yet another whose name must not be overlooked. There is an angel of high rank and official authority who must also come into our consideration. He is not chief among the elect angels as the two formerly mentioned, but is chief among rebel and fallen angels. This person is known to us in the Holy Scriptures as **Satan**; which name means, **adversary**, a name growing out of his attitude and relation to God. He is also called **devil**, which means "**culminator**"

or "accuser." We cannot in this study of Hebrews devote time to the original position, the sin, the casting down and the final destiny of Satan.

If it could have been said of the angels, "Thou art My Son," **this would have also included Satan**, and there would have therefore prevailed a Divine dilemma from which there could have been no escape. Satan is not a rebel against his equal, but against his Creator. He has dared to measure himself in single combat against the Son of God, perhaps little knowing that the One he combats is his Creator.

The very fact that God said unto Christ, "Thou art My Son, this day have I begotten Thee," reveals a process of redemption which is in progress. It is leading us directly to the **incarnation**, the **expiation**, the **resurrection**, the **exaltation** and the **advent of the Son**. As startling as this may appear, it is nevertheless true. These three quotations in their reach are from advent to advent, including all events of Messiah's career lying between. Let us follow carefully this clue.

The second quotation is from Second Samuel 7:14, wherein God is entering into the seventh or **Davidic Covenant**. This particular covenant had to do with David's house, making choice of his family and guaranteeing a throne of royal authority and a kingdom as a sphere of rule, marking out for it perpetuity and continuity.

In speaking of a "Son" which should proceed out of the bowels of David (II Sam. 7:12), God said, "I will be His Father and He shall be My Son." This is the quotation introduced into the Hebrews. That this Son did not mean Solomon and that this prophecy was not fulfilled in him or his day, is conclusively proven in the Epistle to the Hebrews, for here it is affirmed that the "Son was Christ," who indeed "is according to the flesh, the Son of David" (Rom. 1:3). At Messiah's entrance upon His ministry God confirms this testimony He made unto David by declaring, "This is My Son" (Matt. 3:17). This is wholly



equivalent to His words to David, "I will be His Father and He will be My Son." Christ came into the world David's seed, He came not into the world with the nature of angels.

Hear the Apostle's testimony:

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on **Him the nature of angels**; but He took on **Him the seed of Abraham**. Wherefore in all things it behooved Him to be made like unto **His brethren**, that He might be a merciful and faithful High Priest in things **pertaining to God**, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:14-18).

We will now consider these verses in the light of our present argument. Angels in nature and form were not a fit vehicle for Him at the Incarnation. Had He taken on the nature of angels this would not have brought Him into relation with Israel. Israel and angels were of no kin, but marvel of marvels, **Israel and the Son were**. Angels have never known what it is to have a father, but both Israel and the Son know. "He shall be to Me a Son" is a promise which angels could not share, but both Israel and Christ bear the relation of a son. See Hosea 11:1 and Matthew 3:17. Angels could not say, "Abba, Father," but both the Son and Israel could. Even the prodigal could say what angels could not say, "I will arise and go to my Father."

"Forasmuch then," says the Apostle, "as the children are partakers of flesh and blood, He also Himself likewise took part of the same." This is practically the announcement of Matthew 1:1. "The Book of the generation of Jesus Christ, the Son of David, the son of Abraham." Angels were never partakers of flesh and blood. They are a species from which issues no progeny and cannot bring forth after their kind. But in this incarnation with which He becomes "a partaker of flesh and blood with the chil-

dren," we find the ultimate issue is to reach a fallen and rebel angel, Satan, the enemy and destroyer of Israel. O how deep and Divine is all this!

The Apostle having shown us the incarnation of the Son, he now proceeds to show us the purpose of the same. Says he, "He took part of the same; that through death He might destroy him that had the power of death, that is, the devil." The purpose of the incarnation was to deal with sin by expiation, which expiation was to be accomplished by death, which death would result in the destruction of "him that had the power of death" and would issue in the deliverance of the children, whose national history had been lived in the fear of death at the hand of "him who had the power of death, that is the devil." If Satan could have destroyed Israel he would have defeated God's plan for the earth and its blessing. He would have prevented the birth of Messiah, Israel's Deliverer. If the Son had been an angel and not higher than angels in name and nature, Israel would have had no deliverer, but He, being the Son, could by His incarnation and expiation and resurrection, bring deliverance to Israel and destroy the works of the devil, who was a fallen angel.

The angels had nothing in their nature by which they could repair the ruin which one of their number had wrought. The only one who could do this was One of whom God could say, "This is My Son, this day have I begotten Thee." The statement, "This day have I begotten Thee," refers primarily to the resurrection of Christ from the dead and ultimately to that future manifestation of Messiah to Israel which that resurrection guaranteed. The resurrection was not only deliverance of Christ from the tomb, but also a decree that the purpose of God should in no wise be frustrated. That this statement refers to the resurrection of Christ is well established. It refers to the day of His resurrection when He appeared as "the First-begotten from the dead." See Acts 13:33. While it is true, Messiah died that "through death He might destroy him

that had the power of death," He has been raised from the dead to continue the work committed to His hands.

This quotation from the second Psalm brings us down to advent time, for the second Psalm is a Second Advent Psalm. This is unmistakably fixed by the New Testament quotations therefrom.

The resurrection of Jesus Christ from the dead secured and sealed unto Israel every promise of God; though they had rejected Him and sent Him to the cross, God raised Him from the dead and Israel must ultimately face Him, as certainly as the brothers of Joseph were destined to meet their brother who had suffered at their hands, but who by God, had been raised from the pit to the throne.

Now the argument of the third quotation brings this all to a wonderful climax. Israel shall themselves see at the time of His advent, the superiority of the Son over angels. They will find, alas, at that late day that the One they rejected was none less than "Jehovah Jesus," the Son, and that He was indeed in name and nature "so much greater than angels." Angels will at the second advent openly, to the universe and to angels, acknowledge what the Apostle has been contending, namely, the superiority of the Son, in name and nature, over angels.

The third quotation reads as follows, "And again, when He bringeth in the Firstbegotten into the world He saith, And let all the angels of God worship Him." This quotation is, as formerly stated, from the ninety-seventh Psalm. The word "again," as used at the opening of this quotation, is of deeper significance than is generally attached to it and as the Authorized Version would seem to indicate. The Revised Version fully states the intent when it says, "And when He again bringeth in the Firstborn into the world." God is going to bring the Son into the world again. He is not yet through with this world. He is coming into it again. He came once and they gave Him a cross; He comes again crowned for a throne. The word "world" used here refers to the world's system and human

affairs. When He brings Him back again all the angels of God will be called upon to worship Him and Israel will see that angels acknowledge His superiority, and whom angels confess as Lord Israel will also quickly confess, and, what is further, Israel will confess that He is begotten from the dead, to which death their own murderous hands bore Him, and as one raised up from the dead they will receive Him as Saviour, for Paul in the Epistle to the Romans put this ultimatum up to Israel when he said in that section of Romans which is devoted especially to Israel in their unbelief, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." There is no salvation for Israel, nationally speaking, until they are ready to confess and receive that Gospel which every sinner must and has received in order to be saved, namely: **the death, burial and resurrection of Christ.**

## CHAPTER VIII

**T**HE contrasts continue. The superiority of the Son over angels in Name and Nature, Position and Privileges, is the thrilling and triumphant theme of this opening chapter of the Hebrews. Two contrasts are yet urged.

"And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. **But unto the Son He saith,** Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail. **But to which of the angels said He at any time,** Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:7-14).

Verse 7 is a quotation from Psalm 104:4. The quotation in verses 8 and 9 is from Psalm 45:6,7. The quotation in verses 10, 11 and 12 is from Psalm 102:25-27.

The angels are **servants**, but Christ is the **Son**. The angels are **ministers**, but He is **Messiah!** The angels are **servants**, but Christ, the Son, is **Sovereign!** Angels do the will of Him **whose will they do**. His will is done in heaven—angels do it; His will is not yet done on earth—angels will see that it is done (Matt. 13:39, 41). In the coming age they will work at His will. It will be an age of angelic ministry (John 1:51).

But never did the superiority of the Son over angels find such a superior setting as in the quotations which are now introduced from the forty-fifth and the one hundred and second Psalms. This following quotation is found to be a conversation between the Father and Son. These two quotations and their conversation will now be considered.

Notice the dialogue—"Unto the angels He saith" and "Unto the Son He saith." What holy conversation is here recorded? God speaking to the angels—God speaking to the Son. Indeed, the Apostle's first statement in verse 1, "God spake in times past," "has spoken in His Son," is confirmed to us, and these things also reveal to us a character of the Psalms which we little realized. By these important quotations we behold conversation between the Father and the Son. This immediately invests the Psalms with a nature but little comprehended. Throughout our ministry we have pleaded for the recognition of the Psalms. We have steadfastly affirmed that they are more than sublime poetry, that they are **Divine prophecy**. Here we find that the Psalms contain conversation between the Father and the Son. How unsuspected was this, but with what confirmatory evidence this faithful witness bears testimony to the Person of God and the Person of the Son. In the holy hush of eternity we are permitted to hear conversation between the first and second Persons of the adorable Godhead. Without the Book of Hebrews we would have never known the true import of the inspired forty-fifth and one hundred and second Psalms.

We shall now consider what He said unto the Son as recorded in Psalm 45 and quoted in Hebrews 1:8.

"But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (vss. 8, 9).

**The Seat of the Son—"Thy Throne"**

**The Sovereignty of the Son—"O God"**

**The Stability of the Throne—"Is for ever and ever"**

**The Sceptre of the Son—"A sceptre of righteousness"**

**The Solitary Predicate of the Son—"Loved righteousness, hated iniquity."**

**The Superiority of the Son—"Anointed with oil of gladness above Thy fellows."**



This quotation, as well as those which have preceded, look forward to the time "when He bringeth again into the world His Firstbegotten." The forty-fifth Psalm is indeed a Millennial Psalm. It celebrates the coming of the King and the kingdom. He, who is fairer than the sons of Adam because He is the Divine Son, now comes forth (vs. 2). Grace is poured into His lips (vs. 2). The God-man girds on His sword and comes forth (vs. 3). He rides forth, as in the Book of Revelation, with His right hand strong to show terrible things (vs. 4). His arrows are sharp and fall not a hair's breadth short of the heart of His enemies (vs. 5). The people, or as the Hebrew declares, the nations fall under Him. It is at this time God addresses the Son in the words quoted in the Hebrew letter, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

In His days righteousness reigns. Messiah is contrasted with the man of the earth. Christ and antichrist are evidently here in mind. The God-man is in sharp contrast with antichrist, the man-god. In speaking to the Son, God says, "Thou hast loved righteousness and hated iniquity." The head which had been lifted over all nations had loved wickedness and hated righteousness, but the anointed one of God, who stands out above all fellows or companions, is the **Righteous One**. Thus God bears Him tribute in the midst of His triumph. Angels were never anointed with this "oil of gladness." Aaron and his sons were thus anointed, but angels never.

When Messiah reaches this throne and is seated upon it in visible majesty, He is addressed by a name which speaks of His true nature: "Thy throne, O God." Deity alone belongs to the Son. God never said unto angels, "Thy throne, O God." They are servants and are subject to the throne; He is the sovereign on the throne. Here angels are called the fellows of Christ, but in Zechariah 13:7 God calls Christ, the Son, His fellow.

"Awake, O sword, against My Shepherd, and against **the Man that is My fellow**, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn My hand upon the little ones" (Zech. 13:7).

As anointed Messiah His superiority over angels is evident and the argument of the Apostle insists that they recognize this in the Son.

We now find the continuation of the conversation between the Father and the Son in the quotation from Psalm 102. It is remarkable also to view the scope included within this quotation. It commences, continues and concludes with all time. The Father says to the Son, "And, Thou, Lord, in the beginning," and ascribes to Him the work of creation. The scope of this quotation is from the creation to the new creation. The Son laid the foundations of the earth; the heavens were the work of His hands. This is the testimony of the eighth Psalm and the third verse, as well as many other passages and portions of Scripture (see Ps. 121:2; 124:8).

The Apostle then shows the **mutability** of created things in contrast with the **immutability** of the Creator, the Son. The created things are to perish, they are to wax old, they are to be folded up, they are to pass. In this quotation from Psalm 102 the Apostle makes dispensational advance. In Psalm 45 and the quotation therefrom the superiority and the glory of the Son in the Millennial age was on display, but in this quotation from Psalm 102 it is the age succeeding the Millennial age which is in consideration. It must be remembered that at the close of the thousand years of Christ's reign on the earth, there is a revolt and a revolution under the military direction of Satan. This is fully recorded in Revelation 20:7, 8, 9.

"When the thousand years are expired, Satan shall be loosed out of his prison,

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog. and Magog, to gather them together to battle: the number of whom is as the sands of the sea.

“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”

In duration of time it is but a “little season.” It is the final exhibition of militarism in the earth, the last display of anti-semitism and the final act of satanic opposition to the will of God. After all misrule and insubordination is forever put down and the last enemy destroyed, the present earth and heavens shall pass away (Rev. 21:1). As to the manner of the accomplishment of this the Second Epistle of Peter has given full information. Second Peter 3:10 says:

“The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

Again says the Apostle, “The coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.”

We cannot at this time enter into full explanation concerning this event which takes place after the thousand years and its succeeding judgments sealing the destiny and securing the doom of the Devil and his emissaries. The quotation from this one hundred and second Psalm extends to this time. It distinctively describes the time when the heavens and the earth shall perish, when they melt and fold up under the fire of the day of God, but even this dissolution and destruction of the things made will in no wise bring change to the Person who made them. Everything may perish, but never His Person. “Thou art the same.” As we have before said, who He was He is, and who He is He will ever be. He has changed often in His position, but never in His Person and in the day when all enemies are under His feet and when the last enemy is destroyed and the end has come and the kingdom has been delivered to God, the Father,—the kingdom of which Psalm 45 had spoken,—even then, the Son will change His

position and be in Person what He ever was, God all in all (I Cor. 15:28).

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

A modern poet said:

"If Jesus is a God  
And the only God, I swear  
I will follow Him through heaven and hell,  
The earth, the sea and the air."

Jesus Christ is God and He is the only God we declare, and He is and will be when there is no earth nor sea nor air. "Thou remainest," "Thou changest not," "Thou art the same, and Thy years fail not." Praise, honor and glory to the Lamb, Hallelujah, again and again, hallelujah! O the Son in His superiority. Behold His priority: "Thou in the beginning, Lord." Behold His eternity: "Thy years fail not, Thou art the same." There yet follows another quotation before there is introduced an Exhortation, 2:1-4.

The concluding quotation found in this chapter prior to the Exhortation at the opening of chapter 2 is from the one hundred and tenth Psalm. The one hundred and tenth Psalm is very familiar to New Testament students. It is not strange it should appear here, indeed it would be strange if it did not appear. Psalm 110 is altogether fitting for the final quotation, which concludes an argument of the exaltation of the Son over angels. When the argument of angels is resumed at 2:5 the subject will not be the exaltation of the Son over angels, but the humiliation of the Son below angels.

This quotation was used by Messiah Himself to lead Israel to own Him as a greater than David (Matt. 22:42). It is brought forward by Peter in Acts 2:34 to declare the Lordship of Christ. At another place in the Hebrew Epistle the writer quotes from this Psalm to show that Jesus satisfactorily finished the work of atonement by "His one sacrifice forever" and therefore "was seated at the right hand" to await the coming advent. But the Apostle makes

another use of it here. Says he, "But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool?" It was said to none of the angels. It was said to the Son. It is another of the conversational and dispensational Psalms. As the former quotation from Psalm 45 spoke of the King at His coming and kingdom and the quotation from Psalm 102 spoke of the time succeeding the kingdom, this one hundred and tenth Psalm is a reference to the present time, when the rejected One of Israel is at the right hand, awaiting the time when enemies shall be made His footstool—in the day when the Word of God's strength is sent.

We have Him on the right hand of God seated, and not as Aaron, who was never seated. It is a Melchisedician priesthood. He sits as a Priest-king. While seated in the heavens the nation of Israel on the earth is in a state of unwillingness. The day of His power is coming and says the one hundred and tenth Psalm, "Thy people shall be willing in the day of Thy power" (vs. 2). At the present time His intercession for them prevaieth over judgment, but He shall come forth as both King and Priest of God, and as such He will reign upon the earth (Zech. 6:13). No angel is held in reserve for earth's regency. There is no angel on the throne of God. Their honor is to be around the throne of God, as is seen in Revelation 5:11.

Thus the Apostle is seeking to persuade the Hebrews that the Son, in the very seat which has been given Him of God, is superior to the angels. In Person, Prerogatives and Place, He is much better than the angels. A summary of the whole argument is as if the Apostle said, "O Israel, you received the ministry of angels, you reject the message and ministry of the Son. You will refuse Him whom angels honor. You see nothing in Him whom angels see as none less than their Lord."

In our next study of the Book of Hebrews we shall first consider the first Exhortation as found in 2:1-4. We shall then again return to the angel argument and behold how,

that for a little while, He, who in nature was above the angels, was, in position, lower than the angels. Until then let us praise the Son, petition the Father and partake of the blessed Holy Ghost, to whom we must look for all illumination in this Book of Divine inspiration.



## CHAPTER IX

**A**T the opening of chapter 2 we confront what is known as the First of the **Five Exhortations**, which are introduced into this wonderful Epistle. The argument concerning the Son and angels is not yet completed. The argument which began at 1:4 is resumed at 2:5. At the resumption of the argument, however, it is not the superiority of the Son over angels, but the humiliation of the Son **lower** than the angels. This will occupy us at another time.

The Exhortation now under consideration is as follows:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" (Heb. 2:14).

It is not to be understood that in this Exhortation the subject has been deserted, for such is not the case. An **Exhortation** is rather an **application** of the **interpretation**. There is no divorcement of these Exhortations from the doctrinal development of the Hebrew letter. Would to God there were exhorters among the people of God in this day. Paul was strong on exhortation. In Ephesians we read his timely exhortation to the Church (Eph. 4:1-4, etc.).

Here we have his exhortation to the Hebrews. It is just as we would expect in an exhortation to such as they.

The first note of this Exhortation is for them to give "**earnest heed**" to the things which they had "**heard**" (vs. 1). In this the writer to the Hebrews is in full harmony with Moses, the Prophets, the Father, the Son and the Spirit. The one call unto Israel was to "hearken." This one thing they have not done.

Said Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall **hearken**: He shall **speak** all that I command Him, and it shall come to pass that whosoever will not **hearken** unto My **words** which He shall **speak** in My name, I will require it of him" (Deut. 18:15-21).

Thus Moses was the first one to exhort and instruct Israel to hearken to the Prophet when He came. One after another of the Prophets called unto Israel to **hearken** to the Lord when He "**spoke**." In the midst of the period of the Prophets we hear Isaiah crying unto Israel, "O that thou hadst **hearkened** to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Is. 48:18).

At the introduction of Israel to Messiah at the Jordan, the Father spake from heaven bearing testimony to the person and office of the Son,—"**This is My beloved Son; hear ye Him**" (Luke 9:35). At the transfiguration, which was a changing and crisis point of Messiah's ministry, once again the Father bore testimony to the person and office of the Son,—"**This is My beloved Son; hear ye Him**" (Matt. 17:5). The Son Himself throughout His ministry pleads with them to hear Him. They would not.

Peter, in Acts 3, recalls the words of Moses above quoted from Deuteronomy (Acts 3:22, 26). Peter also exhorts them to "**hear**" (3:22). In addition to all this, the writer to the Hebrews calls yet again upon them to "**hear**." "**Heed to the things which we have heard**."

At this point there is a new voice introduced. In verse 1 we have a summary statement of the **Period of the Prophets**,—"God—who in times past spake unto our fathers in the prophets." There is also a statement which summarizes the **Period of Messiah's Earthly Ministry**,—"Hath in the end of these days spoken unto us in His Son" (R. V.). There is here the word "**spoken**" again. This time it comprehensively embraces the **Period of the Law**,—"For if the **word spoken** by angels was stedfast, and every transgres-

sion and disobedience received a just recompense of reward." This statement can be understood only in the light of the law. The law was the word spoken by angels (Acts 7:53). It came through the mediation and ministration of angels. The law which came through angels was unalterable and unchangeable. It was fixed, firm and final. Every transgression and disobedience of that law received a righteous recompense. There was no escape. Even the Son Himself, when He came under that law, found no means of escape. "He was made under the law" (Gal. 4:4). He bore its full curse and penalty (Gal. 3:10-13). It pronounced the sentence of sin and executed it inexorably. There was no escape from the law. God is so holy and so hates sin that He cannot put up with it in anybody, not even when it was laid on His own blessed Son. There the law remained steadfast and firm and demanded an eye for an eye and a tooth for a tooth. There was only one way to deal with law and that was to bear its penalty. This Christ did. Angels "**spoke**" the law. It is all they did do. The Son bore its penalty.

Angels delivered the law to Israel. The Son in His death delivered Israel from the law. It is a terrible thing to sin against the law. It is a more terrible thing to sin against the love of the Son. "Last of all He sent His Son" and Israel also sent His Son back to heaven with the marks of their malice, their murder and their hate upon Him.

Ah, the Apostle exhorts, if transgression and disobedience under the law was rigidly and righteously judged, what judgment would fall upon those who rejected the law and giver of the law, the Son of God? This is the force of the opening word of the chapter, "**Therefore.**" God, who has spoken in His Son, who is immeasurably superior to the angels by whom He spoke in the law, will not hold less responsible those who hear His voice in the Son than those who heard His voice through angels. It is an awful thing to lightly hold God's inevitable and unescapable decrees of law given through messengers. It is a more awful thing

for Israel to despise grace and truth which came from God through Christ, the Messiah of Israel. No wonder the Apostle brings up the question, "How shall we escape?" It is an exceedingly important interrogation. It is a tremendous obligation. In fact there is no means of escape. National Israel shall pass through a terrible tribulation. A tribulation from which no flesh could be saved except the days were shortened. There is security only for a remnant and the remnant is securely kept only by a special sealing which is ordered just previous to the outburst of that time of terror and satanic triumph. The seventh chapter of the Book of Revelation reveals this remarkable care, on the part of God, for the remnant of the nation, through which the rest of the nation enjoys its preservation.

O, this post-crucifixion pleading of the writer of the Hebrews to his people! O, the yearning and the longing! "How shall we escape?" A rejected Son and a neglected Son coming with so great a salvation! From the cry of the Apostle we must turn to the message of the prophets to see what their end will be. And with what authenticated authority this salvation was brought unto them. John proclaimed it at the beginning of his ministry, "All flesh shall see the salvation of God" (Luke 3:6).

At the last visitation of Messiah to the city of Jerusalem and to His people Israel, the testimony of the Prophet Zechariah strenuously exhorted, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9).

This is the testimony which they rejected. After John the Baptist's testimony, was the testimony of Messiah Himself. Says Hebrews 2:3, "Which at the first began to be spoken by the Lord." Certainly God did speak to Israel in His Son. The message which at first was spoken by the Lord was committed unto the hands of the twelve Apostles. What He at first spoke was by them confirmed. They

who heard Him, spoke what they heard Him say. It was established in the mouth of two witnesses. But the voice of the prophets and the voice of angels and the voice of the Son and the voice of those who heard the Son, who spake in the authority of the Holy Ghost, **fell upon the ears of Israel to be unheeded.** Not only was there the **spoken word** but there was also the **mighty works.** For says the Apostle at 2:4, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." But they who would not receive the spoken word will not believe the manifested works. Signs and wonders and gifts of the Holy Ghost was peculiarly and particularly a testimony unto Israel, but they would neither hear the word nor see the works. Indeed they were in the condition prophesied by Isaiah, the prophet, "Having ears, they hear not and eyes they see not." They would not **hear the Son** nor **see the "sign."** They would not receive Messiah nor would they receive the wonderful works. Their difficulty was a heart trouble, their soul was the seat of sin. They rejected the Father, the Son and the Holy Ghost. To reject the work of the Holy Ghost is equally as serious a matter as to reject the word of the Son. The Book of Hebrews stands as a last passionate plea and preventative to the terrible end. At last the end came. The nation was dispersed and God turned to another purpose, which purpose is in the process of promotion at the time present.

This Exhortation should be sincerely studied. It is a remarkable contribution to the past national history of Israel. It looms large in the light of those things. Inasmuch as this Exhortation has not in the least departed from the subject of the Son and angels, the argument which is resumed at verse 5 continues the same. We shall see, in our next study, Him, who with all honor above angels, is in humiliation lower than angels. May God keep our eyes on the Son. Amen!



## CHAPTER X

**I**N our previous lecture we considered the first of the Five Exhortations occurring in the Book of Hebrews. Beginning now with verse 5 of the second chapter of Hebrews, the argument concerning the Superiority of Christ over Angels is continued. In Chapter 1 we saw Him in **His exaltation above angels**, but from verse 5 to the close of the second chapter we see Him in **His humiliation below angels**.—We are to see first the depth to which the **incarnation** took Him, the **Divine purpose** of it and the **Devil's defeat** through it.

Not only is the chapter a portrait of Christ's humiliation in the past, but it is also a prophecy of His exaltation in the future, and as in the first chapter, in the study of the quotations, we were constantly confronted by the Psalms, so also here once again we are brought to the Book of Psalms to study the Person of Messiah. Surely we are beginning to learn that in order to study and understand the Hebrew Epistle we must also study and understand the Psalms.

Continuing the argument of Christ's Superiority over Angels the Apostle says:

"For unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the Son of man, that Thou visitest Him? Thou madest Him a little lower than the angels; Thou crownest Him with glory and honor, and didst set Him over the works of Thy hands: Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him" (Heb. 2:5-8).

The coming age,—the Millennial age—the earth's Sabbath, will not be subjected to the authority, nor come under the rule and reign of angels. **The Son only exercises this sovereignty**. Concerning this superiority of the Son and Kingly sovereignty in the coming age the eighth Psalm has before spoken. We are now made aware of the



contents of this remarkable Psalm. The Apostle here says, **"But one in a certain place testified."** This **"certain place"** is found to be what is in our version known as **Psalm 8**. By this we find the study of Psalm 8 to be **"The subjection of all Creation to the Son of Man in the Coming Age."** Angels in that age, will still be **servants**, not **sovereigns**. They will be ministers to Messiah and His people. They will be the Divine messengers in those blessed and Messianic times. Subjection is unto **Man** not **Messengers**.

Certainly the quotation of this Psalm, coming here as it does, emphasizes to our minds the pithy saying of Augustine, **"The New Testament lies concealed in the Old and the Old Testament stands revealed in the New."**

It will be well here at this point to look at the eighth Psalm and to consider something of its **Structure**, **Subject** and its **Substance**. We will notice the beginning of the Psalm and its ending. It begins with the words, **"O Lord our Lord, how excellent is Thy name in all the earth!"** It closes with the words, **"O Lord our Lord, how excellent is Thy name in all the earth!"** This opening and closing is quite in keeping with the subject we have been considering in the Hebrew Epistle, namely: **"the Excellency of the Son."** Said the writer at Hebrews 1:4, **"Being made so much better than angels, as He hath by inheritance obtained a more excellent name than they."** Here we have the **"excellent name"** filling the whole earth. Angels did not have the **"name."** It belonged alone to the Son and He who bears the name, now takes the rule of the earth. The eighth Psalm celebrates the day when the Lord's **"excellent name"** is in all the earth. The use of the word **"earth"** at the opening and the close of the Psalm fixes the interpretation of the Psalm in the day when Messiah is King over all the earth.

There is also another remarkable thing about this eighth Psalm in that it is here the title, **"Son of man"** first occurs. Christ is often called the **"Son of man"** in the Gospels. He

calls Himself by this title, but He was first called "**Son of man**" by the Psalmist.

The eighth Psalm is not a reference to the **past**, but a prophecy pointing to the **future**. Its subject is not **Adam** the **Man**, but Christ the **Son of Man**.

Adam was "**man**" and as man was placed in headship over creation. The spheres over which he was placed in dominion are outlined in Genesis 1:26 and 28; the **Sea**, the **Air**, the **Earth**. This dominion was forfeited in the failure and sin of the first man. His scepter held sway but for a short space. It was wrested from him. Satan and his angels who had seceded in rebellion against God, turn their attention to man who has evidently succeeded in dignity and dominion. Satanic anger, antagonism and attitude was after the following: "Shall this inferior creature who we have seen moulded out of the dust, bear rule over and be raised above us?" The pride that originally revolted seeks to draw man into the revolt and rebellion also, and **succeeds!**

Man's collusion with the devil brings him into collision with his God and Creator. The plan of God for a man in dominion over the earth seems overthrown and shattered. The devil has taken the earth's King into captivity. His rule is wrested. His authority in the **heavens**, the **earth** and the **sea** is gone. But God looks to another, not Adam the man, but Christ the Son of man—the Son and Heir of all things.

He made the worlds. He will rule the worlds. The eighth Psalm does not say, "When I consider **the** heavens," but, "when I consider **Thy** heavens, the work of **Thy** fingers, the moon and the stars which **Thou** hast ordained." The Person here is the Son and Creator Himself! Not "man" but the "**Son of man**." It is not the "man" he made, but He who made man. Not **creature** but **Creator**.

The first man placed in dominion over the habitable world failed. He then sent His Son into the habitable world, but He left it without all things being put under

Him, for **"we see not yet all things put under Him."** This time of triumph awaits fulfillment. This is the subject of the eighth Psalm.

God is going to bring into the habitable world again His Son the second time (Heb. 1:6, R. V.). This "second time" is celebrated by the eighth Psalm.

At His first coming He met Satan, His **enemy**, who had produced man's **enmity**. Throughout His earthly life He was the object of enmity on the part of His people who were moved by the person of Satan. "This is the Heir; let us kill Him." The devil was a murderer from the beginning. He is the originator and instigator of the murder of the "Heir of all things."

Near the end of His ministry the Son of man finds occasion to make use of the eighth Psalm when He as David's Son, enters David's city to take David's throne and reign over David's people.

This was done that it might be fulfilled which was spoken by the prophet: "Tell ye the daughter of Zion, behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21:4, 5).

A very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way, and shouted, **"Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest."** He moved on to the Temple and assumed authority in it and drove polluters from it. The **people** were with Him, but the **priests** were against Him. The balance of national power was with the priests, the politicians. They were displeased at the display of the children praising "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord."

David's son should have received praise and power from David's seed, but the babes were left to do what the nation should have done. It is here Christ uses the eighth Psalm. When "they said unto Him (Matt. 21:16), Hearst Thou what these say? He said unto them: Yea, have ye never

read, **Out of the mouths of babes and sucklings Thou hast perfected praise**”?

“**Sucklings**” did what the **Scribes** should have done, and **babes** what the **balance** should have done—they recognized and received their King. What these babes and sucklings did is an ultimatum to Israel—“Except ye be converted and become as little children ye shall not enter the Kingdom of Heaven” (Matt. 18:3).

Had the nation received Him as did the children, the Kingdom of Heaven, which is the subject of Matthew’s Gospel, would have been speedily established. The rejection of Israel’s King, was followed by the desolation of Israel’s house. “Behold your house is left unto you desolate until you shall say (just what the children said), **Blessed is He that cometh in the name of the Lord.**” See Matthew 23:38, 39. That name in which He will come will be the “**Excellent Name**” of Hebrews 1:4 and Psalm 8:1 and 9.

The eighth Psalm foresees Christ’s **rejection** at the first advent, and foretells the **subjection** of all things unto Him at His second advent. The Jesus of the Gospels will be found to be the Jehovah of the Apocalypse!

Before passing, let us pause to return and remark upon the significant words following the record of Christ’s reception at the mouth of “babes and sucklings” and His rejection by the chief priests and scribes, of which we have before written.

The Scripture says: “And He left them and **went out of the city** into Bethany and He **lodged** there. Now in the morning as He **returned into the city**” (Matt. 21:17, 18). How fully is written here the history of national Israel since then. The Son and Heir leaves Jerusalem and it has been **night in Jerusalem since then**, and it will be **night** until the **morning** cometh and He “**returns.**”

At Messiah’s first coming in manifestation and intimation He bore promise and prophecy of the dominion the eighth Psalm demands. All creation was subject unto Him. The beasts and wild animals, the fishes, the sea and

all the elements. He healed diseases. He mastered demons, He delivered the dead. The taking of the dominion, in the full terms of the same, was deferred. It is not transferred. **Another can not take it.** There is a man in waiting. He awaits in heaven for His place on the earth. He who came as the **Atoner** will come as the **Avenger**. See Psalm 8:2. He will "still the enemy" and put down the enmity. The promised dominion belongs to the Son of man at His appearing. The future world will be subject to His **word**, as formerly the object of His **work**.

The stellar, the solar and the lunar spheres will be subject unto Him. The sea, the seasons, the storms, will lie, as in His hand. He will be **over**, and all will be **under**. Lions shall be as lambs before Him. Bears and babies will safely dwell. Brutality on the part of animals will give way unto amiability. The desire for the taste of blood in food will be gone. The **field** and not **flesh** will supply the demand for food.

It will be no longer the "survival of the fittest," but the unfittest will survive. A lion, instead of desiring the ox, will "eat straw like an ox." The lion will lie down with the lamb, not **inside** him, as now, but **beside** him. The serpent will no longer hold venom when the "old serpent, the devil," is imprisoned. It will be "His day"—the "days of the regeneration," the "days of the Son of man." O come, Thou, come quickly—the earth faints and fails for Thee! Come Thou, Reviver, Regenerator, Redeemer, Reigner!! Let it be speedily announced, "Lo, He comes in clouds descending!"

This subjection of the age to come is not unto angels. It is unto the Son. His superiority over them is not in the **present position only**, but in **future power**; not only in present **exaltation**, but in future **manifestation**. He is greater in Nature, greater in Name, greater in prerogatives, greater in power, greater in position, than angels. They are messengers, He is Messiah. They are **servants** in a house, He is **Son over** a house. When He "sat down at



the right hand of the Majesty in the heavens," He was superior to angels and they subject to Him (see Eph. 1:21-23; Heb. 1:3; I Peter 3:22), but when He comes again to sit on the "throne of His glory," David's throne, they will still be **subjects and servants**.

There is no waiting for the advent of an angel, but of the Son. There is no expectancy for the return of a servant but for the return of the Son and Earth's Sovereign! Praise Him! "To wait for His Son from heaven." The Book of Revelation reveals a time when the government of the world was delegated and committed to angels, but upon the appearance of the "Lion of Judah's tribe" and "the Seed of David" the four and twenty elders or chief angels confess both by "posture and word" (Govet) His superiority and supremacy. They say, **"Thou art worthy to take the Book and open the seals thereof, for Thou wast slain and hast redeemed to God (not "us," see R. V.) out of every kindred, and tongue, and people, and madest them to our God Kings and Priests, and they shall reign on the earth."** Angels acknowledge before Him, all the writer to the Hebrews ascribes to Him.

But the question to be asked now, and answered in our next study is, why is this subjection in waiting—why arrested? What was the accomplishment of the first advent? Did it Divinely deal with the difficulty of the Devil and Death? Let us pray for more understanding.



## CHAPTER XI

**H**AVING considered the eighth Psalm as introduced into the Epistle to the Hebrews, in which we have seen "**man**" in his lost dominion over the earth and the "**Son of Man**" in His coming dominion over the earth where "again He is brought into the habitable world (chap. 1:6), we must now enquire into the cause of the arrest in the present, of the program for the future. Says the Apostle, "**But now we see not yet all things put under Him**" (2:8).

The earth is yet without its Lord, the whole creation groans still awaiting a future deliverance, the habitable world unto this day continues under the rule of a Rebel and a Usurper and the "world system" maintains where a Messianic Kingdom should prevail.

We do not now see what the eighth Psalm pledges and promises. It is a **prophecy** but we are assured that this prophecy will not fail of fulfillment. There is a time when "heaven and earth will pass away," but before then, each "jot and tittle" of prophecy will be fulfilled. The Hebrew letter holds before us this hope, but during the interim, the time of waiting, we are to turn from the prophecy and the promise of Psalm 8, to a **PERSON**.

To be sure no earthly person, for as in the days of Samuel, so now, the earth is bereft of a man. We may not expect anything from any man on the earth. There is a man in heaven, the "Son of Man" of the eighth Psalm. Says the writer to the Hebrews, "**We see Jesus.**" God has a Man in the waiting. The prophetic purpose for the earth is now held in **abeyance** awaiting His advent. The heavens **retain** Him now, that He may be **returned** later. See Acts 3:21. The Book of Hebrews shows Him as He remains and waits in the heavens. He did not go into

heaven to stay in heaven. He did not sit down to eternally remain seated.

In considering this remarkable passage, Hebrews 2:9 to 18, there is one statement about which the argument gathers, viz.:

### “FOR THE SUFFERING OF DEATH!”

The word “**death**” occurs in the passage a total of “**five**” times. “For the suffering of **death**” (vs. 9). “Should taste **death**” (vs. 9). “That through **death**” (vs. 14). “The power of **death**” (vs. 14). “Fear of **death**” (vs. 15).

The following summary of the contents of this passage may greatly aid us in understanding the same:

- I. His Humiliation below Angels Was for “Death.”
- II. His Incarnation Was to Accomplish “Death.”
- III. His Transfiguration Was Preparatory to “Death.”
- IV. His Consecration to the Priesthood Was for “Death.”
- V. His Destruction of the Devil Was through “Death.”

#### I. His Humiliation below Angels Was for “Death.”

In Chapter I, the superiority of the Son over angels—His superiority in Nature, Name, Position and Power. At the opening of Chapter II, the writer directs the mind to the future and millennial age, where the Son, not angels, will hold all things in subjection, and even here where we see the Son and Heir of all things who for a while is made a little lower than angels; the very **fact** and **act** which made Him lower, was the evidence that He **was higher**. He was “made lower than the angels for the **suffering of death**” (2:9).

He was susceptible to death, and angels could not see death. Man was under the sentence of death. He, Christ, came under that sentence also. Heavenly messengers can not die. Man can die, thank God for this **merciful provision**, for herein is the Divine **possibility** of Redemption,

and redemption includes in its scope, death, burial and resurrection! Who ever heard of an angel dying? Who ever attended the **burial** of an angel? Did any ever declare the **resurrection** of an angel?

The value of Christ's death was His Deity. Had an angel the power and possibility of death, that death would have been valueless before God, to put away sin. By man **sin entered**, by man **sin** will be expiated. Angels may **attend** but angels cannot **atone**. They are appointed for **service** but not for **sacrifice**. They are "flaming spirits" but can not be redeeming saviours. Therefore,

## II. His Incarnation Was to Accomplish "Death."

"He took not on Him the nature of angels" (2:16). "For as much as the **children** are partakers of flesh and blood, He likewise took part of the same" (2:14). "Made like unto His brethren" (2:17). "He took on Him the **seed of Abraham**" (2:16).

**He was a Jew.** "Jesus Christ the Son of David and the Son of Abraham" (Matt. 1:1). "Israelites \* \* of whom concerning the flesh Christ came" (Rom. 9:4, 5). "His Son which was made of the seed of David according to the flesh" (Rom. 1:3). "I am the Root and the Offspring of David" (Rev. 22:16). He took on the **seed of Abraham** that He might get back the **Sovereignty of Adam**. Says the Apostle in Romans 8:3, "God sending His own Son in the likeness of sin's flesh and for sin." "When the fullness of time was come God sent forth His Son, **made of a woman**, made under the law, **TO REDEEM**," etc. The incarnation was for redemption. He took on a body to die in that body. Says Colossians 1:22, "In the body of His flesh (incarnation) through **death**" (expiation).

His incarnation was not an elevation; it was a humiliation, it was not for example, it was for expiation, it was not for display but for death. He came to "taste death for

every man" (2:9) because every man was under the sentence of death.

### III. His Transfiguration Was Preparatory to Death.

Says the Hebrews, "**For the suffering of death crowned with glory and honor**" (2:9). Here the "**crowning**" precedes the "**death**." The crowning went before the death and **in order to it**. This reference ("crowned with glory and honor") is to the transfiguration. This is unquestionably true. Peter so testifies. "**He received from God the Father honor and glory**, when there came such a voice to Him from the excellent glory, **This is My beloved Son in whom I am well pleased**" (II Peter 1:16-18).

We should be heartily glad if time were given unto us to more fully develop the details of the Transfiguration. We should be glad to speak of the

1. **Time of the Transfiguration.** "After six days" (Matt. 17:1). The transfiguration followed upon the announcement of Messiah to His disciples as to how He "**must** go unto Jerusalem and suffer many things—be **killed**, and be **raised the third day**" (Matt. 16:21).

It was preparatory to His death.

2. **The Type of the Transfiguration.** The transfiguration was a **picture**, a **preview** and a **prophecy** of the coming of the Lord. Peter so declares it. "We have not followed cunningly devised fables, when we made known unto you the **coming** and **power** of our Lord Jesus Christ, but were eye-witnesses of His majesty, when we were with Him in the **Holy Mount**" (II Peter 2:16-18). The event was so pregnant with prophecy and coming events that Peter declares the Prophetic Word was made "**more sure**" or confirmed unto him. A glorified Lord, the sleeping dead raised (Moses), the living changed, (Elijah), and a glory covering! But as fascinating as this all is we must notice:

3. **The Testimony of the Transfiguration.** God bears testimony to the **person of the Son** and His pleasure in Him. "**This is My beloved Son.**" Once at the waters of

absolution, now at the Mount of Transfiguration, we hear the testimony of the Father, **"My Son."** Jesus said, "There is another that beareth witness of Me" (John 5:32). The Father bears the witness. "The Father that sent Me beareth witness of Me" (John 8:18). The Father knows the Son. There is also what we now call

**4. The Test of the Transfiguration.** There is not only testimony but testing and trial. The transfiguration was an inspection. It was the inspection of the Lamb of God for the altar of sacrifice. Each lamb was scrutinized and then marked for the altar. A lamb with spot and blemish was rejected. The lamb must be without "spot or blemish" (I Peter 1:18). It was thus inspected for the "suffering of death." The transfiguration was preparatory to the death of Christ. One who could experience less than that transfiguration would not receive the seal of God's approval. By the transfiguration He was marked out for death.

Jesus must die. Not for His own sins. **He had none.** This the transfiguration disclosed. He is to die for the sins of others. Only they who sin must die. He did no sin. He knew no sin, if He die, it will be for the **sins of others.** He was crowned with glory and honor that He **might** taste death for every one, not because He **had** tasted death for every one. The crowning preceded the crucifixion. Crowned for the Cross! **Transfiguration for Crucifixion!**

There was no reason whatever that He should die **except for others.** But for others, He **would not have died.**

Thus He was "glorified and honored" for death. His was the "**glory**" of a personal transformation and the "**honor**" of preference over Moses, Elijah, over men and angels. (Rotherham.) Moses and Elijah understood the purpose of the transfiguration. They spake of His "death which He should accomplish at Jerusalem." See Luke 9:31.

They understood the "**honor**" which was His and not theirs. They knew the distance between themselves and this Divine One.

The first man was crowned with "glory and honor" (Ps. 8). This "glory and honor" he lost. This, Second Man and Last Adam, is "crowned with glory and honor" never to be lost. Here He is again taking upon Himself man's original creation and royal destiny.

The transfiguration tells us that to the Son of man we must look for the "glory and honor" and future subjection of the habitable earth. It was first given to man, next to the Son of man. This lost inheritance must be redeemed. A death penalty must be borne. The law's demand must be met. But not only is there a death penalty to be borne but the Person of Death's Origin to be met and defeated. He must destroy him who has the power of death! This must be the subject of yet another lecture on this portion of Hebrews. We shall further consider in our next study the two remaining divisions,

#### **IV. His Consecration to the Priesthood Was for Death.**

#### **V. His Destruction of the Devil Was through Death.**

We shall also consider in connection with the above the quotations which appear in this passage. If Jesus tarry what joy shall be ours!



## CHAPTER XII

**I**N our preceding lecture we considered the **Humiliation**, the **Incarnation and Transfiguration** of the Son. These we found were for the "**suffering of death.**" Every difficulty is met by death—the death of Christ.

We shall find in this study that the **humiliation, incarnation, the transfiguration** of Christ was preparatory to His Death—a death that was to deal with the author of death—that is, **the devil**. The fourth and fifth points of the former lesson will be considered in this lesson.

### **IV. His Consecration to the Priesthood Was for Death.**

He was not only **offered**, but **offering**. When He was **anointed for service**, He was **appointed for the sacrifice**. Inasmuch as He was a High Priest of the people, His work must be done for the people. At the opening of Hebrews (1:1, 2; 2:3, 4) He is a **Prophet**, sent out from God to speak unto the people, but here He is a Priest, to go for the people unto God. He must do a perfect work. He must do a final work. The blood of bulls and goats will not and **can not** take away sin. It took His own Blood to do a final and finished work.

The manifold character of the work to be accomplished by His death as presented in this passage of Scripture (Heb. 2:9, 18) is fourfold and as follows:

- I. **The Bringing of Many Sons to Glory.**
- II. **The Presenting to God a Sanctified People.**
- III. **The Deliverance from the Devil, Who Had the Power of Death.**
- IV. **The Making of Propitiation for the Sins of the People.**

While considering these four aspects of His death, we shall include, as it may be noticed, the fifth division of our

subject as presented in our former lesson, viz., “**The Destruction of the Devil through Death.**”

### I. The Bringing of Many Sons to Glory.

“In bringing many sons unto glory to make the Captain of their Salvation perfect through suffering” (vs. 10).

The Son is here seen as the Captain of Salvation. He is first and foremost in the ranks. He leads the way. The Son of God led the way to glory. “He was received up into glory” (I Tim. 3:16). The sons of God will follow into glory, for He is going to bring “sons to glory.”

David challenged his men to service and said: “Whosoever smiteth the Jebusite first shall be **Chief and Captain.**”

Jesus smote the devil. He and He only could do it, and He is the “**Chief and Captain.**” Thank God for One in the universe of God who could deal with him who had the power of death! Like Samson, no gates could withstand Him or bars prevent Him. He broke through the lines, He made a charge, He conquered!

### II. The Presenting to God a Sanctified People.

The death of Christ was not only to bring “many sons to glory,” but also to present to God a sanctified people.

“For both He that sanctifieth and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren” (vs. 11).

Christ was one with Israel. He was one of their brethren. There is no way to separate Him from them or them from Him. “According to the flesh,” He was the “seed of David” (Rom. 1:3). “Jesus Christ was a minister of the Circumcision” (Rom. 15:8). Said Moses in speaking of Him, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, **of thy brethren**, like unto me” (Deut. 18:15, 18). “Thou shalt call His name Jesus, for He shall save His people from their sins” (Matt. 1:21). Israel is particularly and peculiarly the people of Christ.

They are "**His brethren.**" He is not ashamed to call them "brethren." Joseph was not ashamed of his brethren, though they had shamefully treated him. They hated him without cause, through envy they sold him into the hands of Gentiles, but in their time of need Joseph was not "ashamed to call them brethren." They were "all of one," elevation did not alter relation. Jesus has suffered at the hands of **His brethren** as did Joseph, but the day is coming when He will not deny kinship. He will acknowledge them. He died for them, but best of all **He lives for them.**

"He came unto **His own**, but His own received Him not" (John 1:11). In a day of trouble, of national struggle, His brethren will come unto Him for help. He will know them, receive them, and succor them (see vs. 18). They will cry:

"Verily, this is our Brother," and He shall say, "**These are My brethren.**"

By putting Christ to death Israel did not separate themselves from Christ or Christ from them. They live and He lives and **they two shall yet come face to face.**

In the twenty-second Psalm, the "**Psalm of Sobs,**" as it has been aptly called, is found a statement now introduced into the argument of this Epistle: "**I will declare Thy name unto My brethren.**" It is a post-resurrection proclamation. The Psalm may be divided as follows:

#### THE VICTIM—His Sufferings

1 to 21A.

#### THE VICTOR—His Satisfaction

21B to 31.

The words, "**Save Me**" and "**Thou hast heard Me,**" divide this Psalm. In the first half, **Messiah's Crucifixion**; in the second half, **Messiah's Resurrection.**

This prophecy, "**I will declare Thy name unto My brethren,**" is fulfilled. As the women went to tell His disciples, Jesus met them. They came and took hold of His feet to worship. Said He, "Be not afraid, go tell **My brethren,**

that they go into Galilee, and there shall they see Me" (Matt. 28:9, 10).

The name of God which He declared was "**Father,**" "**My God and your God, My Father and your Father**" (John 20:17).

How beautiful it all is, the rejected Messiah, risen and calling for His brethren! O grace of God! O love that is stronger than death! He proclaimed "Thy name, O God, in the midst of His brethren," He will in days yet to come, "**Sing praises in the congregation,**" for the congregation shall be reassembled, the Lord shall return, and once again praise shall be in Israel and **go forth from Israel** (See Ps. 149:1; 150:1).

His death guarantees a presentation to God of a sanctified and separated people! Let Him, O my God, speedily see the travail of His soul and be satisfied.

### III. The Deliverance from the Devil, Who Had the Power of Death.

"That through death, He might destroy him that had the power of death, that is the devil" (vs. 14).

We are now beginning to get at the source and object of atonement. Christ's death is to be the death of death, by accomplishing the destruction of "him who had the power of death—that is, the devil." Christ was manifested to destroy the works of the devil. This He shall do, but via death.

That redemption was to be a conflict unto death, was early announced in the Scriptures. Genesis 3:15 is a summary statement of **redemption** in program, process and revealing also the Persons. What a statement is this at the very threshold of human history and Divine prophecy! Let us come a little closer to its contents for a few conclusions.

"**And I will put enmity between thee and the woman and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise His heel**" (Gen. 3:15).

The "ands" are emphasized as forming an important place in the structure and divisions of the verse. We have here:

- I. **Two Parties at Enmity:** Satan and the woman.
- II. **Two Persons in the Conflict:** "Her Seed," "Thy Seed."
- III. **Two Positions of the Body Bruised:** The "Heel," the "Head."
- IV. **Two Prophetic Periods Foretold:** The **First Advent** when Christ's heel was bruised, the **Second Advent**, when Satan's head is bruised (see Rom. 16:20).

Dr. Stuart Robinson has written with such illumination on this passage, we cannot forbear presenting it at this place:

1. The promised Redeemer and Restorer of the race to be a **MAN**, since He is to be the Seed of the Woman.

2. He is to be more than man, and greater than Satan, for He is to be the Conqueror of man's conqueror. He must therefore be **DIVINE**.

3. Man's redemption shall involve a **New Nature**, for it shall be at enmity with the Satan nature to which man has now become subject.

4. The new nature is to be a regeneration by **Divine Power**. I (Jehovah) will put enmity.

5. This redemption is to be accomplished by **Vicarious Suffering**, since the Redeemer is to suffer the excruciating torture of the bruising of the heel in the work of recovery.

6. This redemption is to involve the ultimate triumph of the woman's seed. It therefore involves a triumph over death in resurrection.

The devil had the power of death and exercised it. Satan had the "power of death," but Christ had the **power of life**. Satan could have as truthfully said, "**I am the death**," as Christ said, "**I am the Life**." Satan has great knowledge, but perhaps not foreknowledge. He is mighty, but not almighty. He showed his ignorance in matching himself against Christ in an uneven conflict. The devil is the author of sin. He is the original sinner in the universe. Sin had its beginning in him (I John 3:8; John 8:44). Death is the result of sin and the devil is the cause of both.

He brought **death to the living**, but he could not bring **life to the dead**. This God in Christ alone can do.

He held this power of death over all Israel throughout the Old Testament period and when the great Israelite, Jesus Christ, the Messiah, appeared, he sought through death to hold authority over Him. Christ did not take on Him the nature of angels, but took on "Abraham's seed," and of course He was the object of Satan's hate. He sought to break the line of the "woman's seed" through Abraham and David during all Old Testament times. He sought by death to destroy the people by the intrusion of death into the Messianic line to prevent Christ's birth. He failed, though he kept Israel in "fear and bondage" all their "life-time" (vs. 15).

When Messiah took on Him "Abraham's seed" and was one with the "children," He fared no better than had the fathers Abraham, Isaac, Jacob, David and all others of the genealogical line. Indeed, all hate was now focused on Him. He (Satan) sought through Herod to murder the young Child at birth. He stirred the Pharisees to envy and enmity and they sought to take His life. Satan made attempts to drown Him in the sea, making use of the air and elements to accomplish the same. In Gethsemane he tried to crush out Messiah's life that He might not reach the cross upon which He was to bruise Satan's head. He could not destroy the seed of Abraham, which was safe and secure in Christ and which is now preserved in a living Jew at the right hand of God. He ever liveth to make intercession for them!

When Christ took on "Abraham's seed" He took on a body in which He could suffer, but in **which He could not sin!** He was in the likeness of sin's flesh, but with no sin in His flesh. Therefore He could not come under the sentence of sin for Himself. When He died it was for the death sentence of others, therefore this mighty David of God took Goliath's sword and cut off Goliath's head with



Goliath's own sword! "Through death He destroyed him that had the power of death."

The Redeemer dealt with death; He took the spoils from the enemy's stronghold. He cries, "I was dead but behold I am alive for ever more and have the keys of hell and the grave!" Praise the Lord! The most notable victory in the universe has been achieved and the most notable enemy and outlaw in the universe has been taken captive. Death has been Divinely dealt with and death divided and dissolved in two, a **second** death beyond which there will be no survival of death or revival of death. Hallelujah! The Kinsman Redeemer hath done this work. He raised up the inheritance and has routed the usurpers! The work is done!

## CHAPTER XIII

**I**N the first chapter of Hebrews we saw the **Superiority of the Son over Angels**. In the second chapter, the **Humiliation of the Son below the Angels**. In chapter 1, as the **Son of God**; in chapter 2, as the **Son of Man**.

In chapters 1 and 2 of Hebrews we behold the Son twice passing the angels by. First: He passed them by at the **incarnation** when for a "little while" He was below the angels. He passed them by in His exaltation when He was made **forever** above the angels.

Thus the student will see the transfiguring work in the progress of development. Before our studies are finished we will indeed see "no man save Jesus only."

In chapter 1, "**Christ Greater than Angels**." In chapter 2, **Christ Greater than Adam**, and now in chapter 3, two persons are set over against this person, namely: Moses and Aaron and soon by the Divine Spirit's help we shall behold **Christ Greater than Moses and Aaron!**

In chapter 1, when the **Superiority of Christ over Angels** was in consideration it was the **Personal Glory** of the Son, but in chapter 3 there begins the consideration of Christ's **Official Glory**. This argument continues until the close of the seventh chapter. The first seven chapters of Hebrews reveal the **Superiority of the Son in Personal and Official Glory**. Chapters 8, 9 and 10 reveal the **Superiority of the Son in His Sacrificial Work**.

The argument beginning here at chapter 3 is continued unto the close of chapter 7 with the interpolation of **two** lengthy **exhortations**. A general view of this portion now before us may be seen by the following:

### CHRIST IN CONTRAST WITH MOSES AND AARON—Chapters 3:1 to 7:28

#### I. **Moses and Christ (3:1—6). (Exhortation 3:7—4:14.)**

II. **Aaron and Christ** (4:14—5:10). (**Exhortation** 5:11—6:19.)

III. **Aaron and Christ**—(Continued) (6:20—1:28).

**The Two Persons: Moses and Aaron.**

**The Two Offices: Apostle and Priest.**

“Consider the **Apostle (Moses)** and the **High Priest (Aaron)** of our confession (R. V.), **Christ Jesus**” (vs. 1).

Moses, Aaron, Christ! What a trinity of Persons. **Moses**, the **Founder** of Israel, **Aaron**, the **Mediator** of Israel, and **Christ**, the **Redeemer** of Israel. **Moses** gave them the Law, **Aaron** appeased the Law, and **Christ** fulfilled the Law. **Moses** was appointed a **Servant** in the House of Israel, **Aaron** was appointed and anointed to make **Sacrifice** for the House of Israel, and **Christ** was appointed and anointed **Son** over the House of Israel. “The Son is the Heir of all things.”

The first contrast urged is between **Moses and Christ**.

“For this man was counted worthy of **more glory than Moses**, inasmuch as he who hath builded the house hath more honor than the house” (vs. 3).

“**Moses, a Servant in the house.**”

“**Christ, a Son over His own house**” (vss. 3-6).

Moses was originally called of God to fill both the office of **Apostle** (sent one) and **Priest**. The extreme reluctance which he displayed, by which he displeased the Lord, resulted in the honor being divided between himself and Aaron his brother. See Exodus 3; 4 (Govett).

The subject under consideration is that of the relation of a **servant in** the house and a **son over** the house. What is the **use** of the term “**House**” as used here?

It unquestionably refers to “Israel, the people of God,” the Hebrews, to whom **this Epistle is addressed**. Throughout the Scripture Israel is the “House of God.” Jeremiah

says of God, "I have forsaken **Mine house**, I have left **Mine heritage**" (Jer. 12:7). The "**House of the Lord**" (Hos. 8:1). "The zeal of **Thine House** hath eaten Me up" (John 2:17).

The force of the contrast here is fully seen in the quotation which is from Numbers 12:7. Aaron and Miriam are allied against Moses and are in dispute. The dispute arose over the very subject now in point of argument, viz.: **Superiority**. Miriam and Aaron thought they were the equals of Moses. The Lord comes to the defense of Moses. He meets the attack with his own conclusive testimony. Miriam and Aaron are abased and Moses exalted. Says God, "**Moses, My servant, who is faithful in all 'My house'**" (Num. 12:7). "The **"house"** is the **house of Israel**. Moses was faithful in the house of Israel as a **Servant**. Moses was not the builder of the house but the **servant in the house**. The Son was the Builder and Founder of the house of Israel. He was Himself, a member of the "house of Israel," thus the superiority of a **Son** over a **Servant**. As Moses was greater as a servant than Miriam and Aaron, so Christ is greater as a **Son** than Moses as a **Servant**.

Israel knew Christ was the **Son**. They paid Him this honor. See the parable of the vineyard (Matt. 21:33-44).

"But last of all he sent unto them his **son**, saying, They will reverence my **son**. But when the husbandmen saw the **son**, they said among themselves, This is the **heir**; come, let us **kill him**, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard and slew him" (Matt. 21:37-39).

Well these Pharisees knew of whom and to whom He spoke. "**They perceived He spake of them.**" Christ was the "**Son**," the "**Heir**." The First-born over the house of Israel. As **Son**, **Heir** and **First-born**, He is **superior**. He is the "**Son**," with **power, position and prerogative**. Here Israel is tenderly called Christ's "**own house**" (vs. 6). At present the house is **disordered, disorganized, and even unrecognized**. There is a scriptural sense in which they are at

present **"not My people."** They are **"cast out"** but not **"cast off"** (Rom. 11:1, 2). The fallen house of Israel shall again live in His sight. Says the Word of God, **"I will return** and build again the Tabernacle of David which is fallen down" (Acts 15:16). (Quoted from the Old Testament.) See also Ezekiel, the Prophet of the restoration:

"Then he said unto me, Son of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. 37:11, 12).

But it must be remembered in the study of the word **"house"** that there was a **"House within a house."** In the house of Israel there was a **"House"** also called the **"House of Jehovah thy God."** See Deuteronomy 23:18. This **"House within a house"** was the **Tabernacle**. This House is also called **"My House."** See Matthew 21:13. In this House Moses was **"faithful."** He faithfully followed the instruction for its construction. He was admonished to faithfulness: **"See that thou make it after the pattern shown thee."** Christ was over this **"House."** It was a visible representation of His coming **incarnation** (John 1:14). From the Tabernacle was the **"outshining,"** the **"radiance"** of God. Christ was the **"outshining,"** the **"radiance,"** the **"effulgence"** and express image of God. See Hebrews 1:3. Christ, the Son was the Builder of this House. How faithfully the Holy Spirit bears testimony to the Deity of the Son throughout Hebrews. Hear again, **"He that built all things is God"** (vs. 4). Christ built all things and Christ **is God**. Moses, a **creature**, Christ, the **Son** and **Creator**. Praise be to the Lord! Amen and Amen!

But **"within this House within a house"** was another house. It was the **"house of Aaron."** **"His house"** (Lev. 16:6, 11, 17). **"Make atonement for his house"** (Num. 17:8; 18:1, 11, 13). Moses was always **"faithful"** to the house of Aaron. He gave them every recognition and honor. He was even a **servant**. But Christ, the Son is vastly superior

to **Aaron's house**. This is the discussion soon to be followed in the study of this great Epistle. Moses led the people of **Israel** out of Egypt. He constructed the **Tabernacle**. He consecrated the **priesthood**. Christ is the Son over all.

Let us now briefly and partially sum up the comparisons between **Moses and Christ**:

1. **Moses** was a **Servant**, **Christ** the **Son**.
2. **Moses** was a **Creature**, **Christ** the **Creator**.
3. **Moses** possessed **humanity** only, **Christ**, **Deity**.
4. **Moses** was a **Servant** in the house of **Israel**, **Christ** was a **Son** over the house of **Israel**.
5. **Moses** was an **Apostle** only, the **Priesthood** having been invested in **Aaron**. **Christ** was both **Apostle and Priest** (3:1).
6. **Moses** under instruction built the House (Tabernacle), **Christ**, as **God**, built all things (3:4).
7. **Moses** gave a faithful but not a final testimony unto the house of **Israel**, **Christ** gave faithful, full and final testimony unto the house of **Israel** ("This is My Son, Hear Him" [Matt. 17:5]).
8. **Moses** was worthy of honor, **Christ** worthy of **much more honor** (3:3).

These, with many more which should be added if we had insight to fully perceive, speak of the **Superiority of the Son over Moses**. **Moses** well knew there was One coming who was "worthy of much more honor" and cried unto **God**, "I beseech Thee show me Thy glory" (Exod. 33:18). After fourteen hundred years **Moses** with **Elijah** are with Him on the Mount of Transfiguration. The prayer of **Moses** is now answered, for there he saw the Son "**crowned with glory and honor**." The transfiguration was a testimony to the superiority of the Son, for when all was done there was **no man**, **Moses** or **Elijah**—but the **Son only**—**Jesus only** (Matt. 17:8).



## CHAPTER XIV

**I**N Hebrews 1:1 we learned that God spake. His voice was heard in "**time past**" (the period of the prophets). He spake "**in the Prophets.**" Prophecy is the voice of God. Israel heard those Prophets and rejected them. They heard these Prophecies and would not receive them. They refused to hear Him that spoke. God called but Israel answered not.

Throughout the Old Testament period He "**called.**" Isaiah summed up the situation in a very bold manner and said of God's long-suffering with Israel, "All the day long I have stretched forth My hands unto a disobedient and gainsaying people" (see Rom. 10:21). The Old Testament record of Israel was shameful. They "killed prophets and digged down altars" (Rom. 11:3). They would not **hear** and they would not **heed** the voice of God in the Prophets.

In Hebrews 1:2 we hear a **second voice**. This time it is the second adorable person of the Holy Trinity—it was the **Son!** "Hath in the end of these days spoken unto us in His Son" (R. V.).

Having refused to listen to the voice of God in the Prophets, they are now exhorted by God the Father to hear the Son. At the baptism the pleading voice of the Father is addressed unto Israel—"This is My beloved Son, **hear Him.**"

Again the voice is heard at the transfiguration—"This is My Son—**hear Him.**" Ye have refused to hear your God, now, O Israel, I have sent My Son, "**hear Him.**"

The Son spoke unto Israel. The Gospels give unto us the record of what He said and how they heard.

Matthew's Gospel reveals first His **word** unto Israel and then His **works** before Israel. This was in the order of

Isaiah's prophecy when he said: "Who hath believed our **report** (the word)? or to whom is the arm of the Lord revealed" (the works)?

They would receive neither His **word** nor His **works**. Their ears were heavy, they could not hear. This Isaiah had foreseen and had forespoken. "Make the heart of this people fat and make **their ears heavy** and shut their eyes; lest they see with their eyes and **hear with their ears** and understand with their heart, and convert, and be healed" (Is. 6:10). These words of Isaiah are forcefully repeated in Matthew 13:15 at the point where Messiah has turned from public proclamation to private parables. To the little remnant of disciples He said, "Blessed are your **ears for they hear**" (Matt. 13:16).

Is it strange that in this chapter of parables Messiah strongly exhorts—"Who hath ears let him hear" (vs. 9)? Israel as a nation **hath not ears**.

He spoke in His Son but they would not hear the **Son**! This Moses saw and said aforetime, "He forsook God which made him (Old Testament time) and lightly esteemed the Rock of his Salvation" (the presentation of the Son in the period of the Gospels).

"Christ was that Rock which followed them," but they refused to **follow Him**.

In one of His parables Messiah reviews the entire history of Israel to date and made also prophecy concerning them to a distant date. They knew **what** He meant and **whom** He meant. At the close of this parable is it not written, "And when the chief priests and Pharisees had heard this parable they perceived He spake of them and they took Him (Jesus) for a prophet," and they knew how to get rid of prophets for they had often done so (Matt. 21:45, 46. See also Matt. 24:37). What was this parable? Beginning with Matthew 21:33 it is continued to verse 44.

A householder had a vineyard; it was remarkably cultivated and equipped for productivity. It was let out to husbandmen, the householder to return at the time of fruit. He sent servants at the time of fruit to receive them, but they "beat one, killed another and stoned another." It was a murderous record! He sent yet others but to the same result. He then said, "I will send my son after the fruit, they will reverence him." They saw the son who was sent. They said, "This is the heir, let us kill him," and they cast him out of the vineyard and killed him! They slew him! Oh, Israel! Israel!!

As we write it seems we can hear the Old Testament sob of God, "**O Ephraim, how can I give thee up!**" And again; "**What could have been done more to My vineyard than that I have not done in it?**" (Is. 5:4).

But there is yet another voice in Hebrews. We have heard the voice of the **Father**, the voice of the **Son**, but now we are to hear the voice of the **Holy Spirit**. This is the third voice mentioned in the Hebrew Epistle. The Holy Spirit calls upon them to "**hear His voice.**" He calls upon them to hear "**today**" (see Heb. 3:7 to 4:16).

1. "The Holy Ghost saith, **Today** if ye will hear His voice" (chap. 3:7).

2. "**Today** lest any of you be hardened through the deceitfulness of sin" (3:13).

3. "**Today** if ye will **hear His voice** harden not your hearts as in the provocation."

4. "Again He limiteth a **certain day**, saying in David, **Today** after so long a time, as it is said, **Today** if ye will hear His voice harden not your hearts" (4:7).

Five times the Holy Spirit saith, "**Today hear His voice.**" The Holy Spirit unites with the Father in calling attention to the voice of the Son, but makes plea for "**to-day.**" The Holy Spirit exhorts that unbelief be not the cause of another wilderness wandering. Why repeat the

days of the provocation? Why dispersion, why absence from the land, why unbelief, why not hear His voice to-day?

Unquestionably the Temple was still standing and the priestly functions still continued when the Hebrew Epistle was written, and if this be true how marvelous this exhortation!

How clear is Sir Robert Anderson on this Epistle. He **sees** and he **says**. We would recommend his book on the "Epistle to the Hebrews" above most others. It is imperative to a better understanding of Hebrews that students, if necessary, sell what they have to purchase this book. The "Wonderful Word" is careful in its approval of books, as students are often led to purchase books of no permanent value, but Anderson's "Hebrews" is not in this class.

With what searching significance the Holy Spirit uses the word "**today**"! Israel had a "**day**." Said Jesus, "If thou hadst known this **thy day**." It was a day of "visitation." Israel's Messiah reminded them of this day. "I must work while it is day." The "night cometh." Israel knew not the "**day**" and for this reason is now in the "night." It is night for Israel. Dark night and getting darker!

It could not be other than night for those who will not have the "**day**."

Israel would not hear God in the Prophets, they would not hear the Son nor the Holy Ghost, therefore this darkness is come upon them.

"God has given them the spirit of slumber, eyes that they should not see and ears that they should not hear unto this day" (Rom. 11:8).

There is another day immediately before them. It is not "their day," it is the "**day of the Lord**." It will be the day of Jacob's trouble. He shall be "saved out of it," thank God! (Jer. 30:7).

Then comes Israel's day! The millennial day, the Sabbath, for remember there remaineth a rest for this people of God.

Israel is now in the day of provocation. They have provoked the Holy One to anger but the prophetic prospect is pregnant with promise. God hasten the time and the triumph!

## CHAPTER XV

**I**N previous studies we have considered the Son, the Messiah of Israel, in His humiliation and exaltation. Also, the people of Israel and their rejection of the Son.

We have heard the "all day long" cry of the Father, the Son and the Holy Ghost unto this "disobedient and gainsaying people."

In the rejection of their Redeemer they forfeited their "rest." This is the conclusion to which the fourth chapter arrives. "There remaineth a rest unto the people of God." The Sabbath day of Israel's national life is held over. It is not yet. But their national dispersion has by no means annulled the Divine promise or the Divine purpose. Their kingdom days will yet come, for the kingdom promises throughout the Scripture are not transferred to the New Testament Church. The kingdom is not **transferred**, it is but **deferred**. The earth shall yet have its Sabbath—its day of rest, regeneration and renovation. Israel shall enjoy her exalted position in those days, but not in these days. This is not Israel's day, it is Israel's night. There is no rest for this ancient and everlasting nation in the present dispensation. They are weary now, they know no rest. That which was spoken by Moses has come upon them, they are yet in their weary wandering. The writer of the Hebrew Epistle, knowing that Christ is not upon the earth and will not occupy David's throne until He is brought again into the habitable world (chap. 1:6), now directs the mind of the people into the heavens where Christ is. It is a peculiar glory of the Holy Ghost to direct the mind of the believer in any age to the place where Christ is. Christ was at Bethlehem, but not now. He was at Calvary, but no longer. He was in Joseph's tomb, but



He arose from that charnel house. He is now in heaven ministering in the office of a priest. At chapter 4 verse 14, the eye is directed to the place where Christ the Son is. At verse 14 we have: First, **what He does**—He is a Great High Priest. Second, **where He is**—He has “passed through the heavens.” Third, **who He is**—“Jesus the Son of God.”

## I. What He Is Doing.

He is filling the office of a Great High Priest. The sphere of priesthood has been changed from the earth into the heavens. Indeed the writer to the Hebrews declares that if Christ were on earth He would not be a priest. On the earth He was a Prophet speaking to be heard, but now He is gone into heaven and has taken there sacrificial Blood and is performing the duties and the function and filling the office of a Great High Priest, after an order infinitely above that of the Aaronic Priesthood. No blood of a bull or goat took He, for none of these could take away sin. The blood of bulls and goats on Jewish altars slain could but keep alive in type and teaching the hope of a coming Redeemer. He took His own Blood when He went in before God, He took the result of the finished work; and the reason why He finished the work was because He was final in His person. Since Christ has gone into heaven and taken His Blood into the presence of God for both expiation and propitiation, there has been no priesthood on the earth. The priesthood on the earth was an insult to the priesthood in heaven. The presence of a priesthood on earth intimates that atonement for sin has not been finally and fully made. A priesthood on earth is an attempt to **do over again** what has been done **once for all**. Earthly priests would **do over** what Christ has **done ever**. The sphere of priesthood is in the heavens and Christ is the Priest. He has no Divinely appointed successors. He needs none. His priesthood permits none. Aaronic Priesthood

could have successors in the sons of Aaron, and please explain how in the light of Scripture the priesthood of Aaron could be continued outside of His Divinely appointed tribe from the Divinely chosen race! Any priesthood which seeks to exercise its ministry on the earth is not a **priesthood** but a falsehood. It is not a priesthood but a priest-craft and we are inclined to say it is less than priest-craft, it is **priest-graft**. Israel is the only "royal nation." Israel is the only "nation of priesthood," and a priest that cometh not from Israel is a priest that cannot come into the presence of God. The Bible recognizes no priesthood outside of the nation Israel, and whoever transferred it to Rome did it without support of Scripture.

## II. Where He Is.

"Christ has passed through the heavens." This Scripture affirms both the Saviour's passage into the heavens and through the heavens. Govett thinks our translators stumbled at the word "through" and rendered it "passed into the heavens." We believe that the correct rendering should be "passed through the heavens." There are many heavens in the Scriptures. The heavens of clouds and rain, and the heavens of stars and solar systems. But there is the higher heavens, the chief heavens, the heavens where God is. Christ passed through the heavens, as the high priest on the day of Atonement passed through the court, through the Sanctuary and into the Holiest of all, into the immediate presence of God. He passed through the heavens, He has gone in before the presence of God, He is there, and He can be found there at any time by any trusting soul—in any time of testing and trial. He has gone in and He will stay there until He comes out. There He will be found until again He is seen. Christ is not vanished, He is but veiled.

The Epistle to the Ephesians indicates unto us something of how He passed through the heavens, for in passing **through** He passed **above** angels, principalities, powers,

mights and dominions. Peter also intimates His high exaltation. Says Peter, "He has gone into heaven and is set forth at the right hand of God, angels and principalities being made subject unto Him." He passed through the heavens and has gone into heaven ITSELF.

### III. Who He Is.

He is Jesus the Son of God. Here we have two names given unto Messiah, two names which are expressive of His full nature. He is "Jesus" the One who was manifested in lowly incarnation. He was "Jesus" the "Son of man." He was "Jesus" the Son and seed of David, but He is more than "Jesus"—"Jesus" is but one of His titles; He is "Jesus" the Son of God. Oh, that teachers and preachers would speak of Him as the Holy Ghost here speaks! There are many who talk about Jesus and many who are willing to hear about Jesus, who would not speak of **Jesus as the Son of God**, or hear of Him as the **Son of God**. Unitarians and antichristian people will praise and applaud Jesus the man, but deny His Deity as the Son of God. This is **Jesus the Son of God**, who has gone into heaven.

With what contrast He stands with Aaron in the Bible. We read of Aaron the son of Amram and Jochebed (Exod. 6:20), but of this Great High Priest we read "Jesus the Son of God." The son of Amram could trace his genealogy back to the loins of Adam, but Jesus the Son of God came from the "bosom of the Father." If Jesus the Son of God had been any less person than the Son of God, He would not be to-day in the presence of God. This passage reminds us much of the one with which the Book of Romans is opened, where we read, "His Son who was made of the seed of David according to the flesh but was declared to be the Son of God by resurrection from the dead." There had been many who were of the seed of David according to the flesh, but death and dissolution overtook them and they await a resurrection, but He was declared to be more

than David's seed according to the flesh. He was declared to be the Son of God and the resurrection from the dead was the great Divine and declarative act in the testimony of His Sonship. The Son of God has gone into heaven, but the Son of God shall not always stay in heaven. The character of His Priesthood will determine this. It shall come under our consideration in further studies.

## CHAPTER XVI

**B**EGINNING with verse 6 of chapter 5, a new person is introduced into the argument of the Hebrew Epistle. This new character is much like the Epistle itself. Without "father or mother," or, rather, no trace of human origin. We are at this point introduced to the strangest and most mystical person, perhaps, to be found in all the Holy Writings.

This remarkable character of Divine revelation has been made the subject of much speculation. Mystics have here found opportunity for going beyond what is written. We are conscious of the many complications which have been brought into the Scriptures by godly and gracious writers whose shoes we are not worthy to unlace. Our greatest difficulty is reading *into* the Scriptures what the Spirit of God has not recorded *in* the Scriptures.

In our study of this person introduced into the argument of the Hebrews, we shall not attempt to go beyond what is written of MELCHISEDEC.

Melchisedec is introduced here as suddenly as he comes upon the scene of history in Genesis (see Gen. 14:18-20).

The comparison seems to be abruptly introduced—"made an High Priest forever after the order of Melchisedec" (6:20); but such is not the case.

A careful student will discover that, by preparation, intimation and anticipation, way has been made from the beginning of this Epistle for a change of priesthood vastly superior to the order of Aaron's priesthood.

In the opening statement, "When He had by Himself purged our sins **sat down** at the right hand of the **Majesty on high**," there is indicated unto us one who had the prerogatives of a **King** as well as a **Priest**.

Again at verse 6 of chapter 1, "When He bringeth again His Firstbegotten into the world, He saith, Let all the angels of God worship Him."

This also indicates a Kingly rule which was not included in the choice of Levites. Kings come from Judah's tribe, not from the tribe of Levi.

In chapter 2 also, where the quotation from the eighth Psalm is enlarged, there is an expectation created for a Priest-King, and for this none were ever even suspicious of finding among the Levites from which tribe Aaron came. In fact, the very treatment of the person and office of Aaron, in relation to the Son in this Epistle, has been by contrast. Aaron has been contrasted with Christ the Son, but here when Melchisedec is introduced, it is not by **contrast** but by **comparison**.

Therefore it will be seen that from the beginning of the Epistle the Melchisedekian character of the Priesthood of the Son has been slowly but surely rising to the climax here presented.

Rotherham, in his remarkable treatise of Hebrews, summarizes the teaching of Scripture concerning this person Melchisedec as follows:

I. **Melchisedec in History** (Gen. 14:18-20).

II. **Melchisedec in Song** (Ps. 1:10).

III. **Melchisedec in Argument** (Heb. 5:6 to chap. 10).

Under these three divisions, this Melchisedec is seen in the full light of Scripture. "In Thy light we see light." "What saith the Scriptures" should be the supreme desire of the student and Christian.

The use of the name Melchisedec in the Hebrew letter occurs just **seven** times and this not without significance. It will be found as follows: 5:6, 10; 6:20; 7:1, 10, 15, 21—a total of seven times.

The first reference is found in 5:6 and is mentioned again at 5:10, after which there follows what seems to be a "digression." Such is not the case, for it will be seen that this



so-called "digression" is in no wise a departure from the argument, but rather a leading up to it. The Scriptures are not "patch work." There is Divine design and development everywhere. It is the unity of Scripture that makes for the utility of Scripture.

A "parenthesis" is not a confusion but a "qualifying and explanatory clause." Digression is always for development, not for disruption. Exhortation is for interpretation and is never otherwise used in the Bible.

Men often so divide the Word that they divide the Word against itself. This **ought not so to be**. A "rightly divided word" is a unified word. "The Scriptures cannot be broken."

Whenever we speak of the **Structure** of Scripture let our minds turn to the **Constructor** of Scripture.

Says Dr. Pierson: "It suggests also the originality and sublimity and universality of the Divine design, the incorporation of Divine ideas in sensible ideals and patterns; and lines of proportion and harmony traceable throughout."

The Divine design of the Hebrew Epistle is not to be broken up by digressions intruded into the Book apart from its vital object and subject.

In our next study we shall consider Melchisedec in his **first appearance**. May God use these introductory words to provoke study and Scripture searching.

## CHAPTER XVII

**W**ITHOUT any desire for speculation and with the sincere desire to receive and believe the simple facts of Divine revelations, we now enter upon the study of the most mysterious character in Scripture—Melchisedec. He comes before us with the same characteristics as the Book which tells us much about him that is without any record of human origin.

The Book of Hebrews at its beginning began to prepare us to be on the lookout for a new order of priesthood. The fact that we are early told that when the Son had made "purgation of sins, sat down at the right hand of the Majesty on High" (1:3), we are made aware that His priesthood cannot be after the order of Aaron the Levite who could never take a seat of sovereignty but must ever remain a priest. When we found that the Son had finished the matter of atonement and sat down, we also have a pre-intimation of a change of priesthood, for Aaron's work was never finished. He was required to return year after year as his work was without finality. Aaron could never have cried, "It is finished," for his work was never finished. In fact the Levitical priesthood could finish nothing. In nature it was but shadow, never substance. For this cause the student must from the beginning of Hebrews be looking for the appearance of a priest who could put sin away and put sinners under, for not only did Jesus expiate sin at the end of the age but He will subjugate sinners in the coming age. He was a Substitute at the cross; He will be a Sovereign at His coming. Aaron could not do either.

It is now at chapter 7 that the argument concerning Melchisedec opens fully and freely though twice before the Apostle had mentioned him and the order of his priesthood.

We shall now turn to the historical account of Melchisedec and behold him as he appears upon the scene of human affairs. It is to Genesis 14, we now direct the attention of the student. Well-nigh universal war was in the earth. A fourfold alliance had been formed as follows: Amraphel, king of Shinar (Babylon); Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of nations; these four made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela, which is Zoar.

This international struggle continued under a mighty confederation of nations until in the process of time the Shemites were also involved. This crisis came when Lot and his possessions were taken captive by the kings of Sodom and Gomorrah. This incensed Abraham who likewise formed a confederacy (vs. 13) upon the information that his brother was also a captive. Abraham immediately took up arms; he pressed servants born in his own house into military service. He pursued the captors of his own flesh and blood. Abraham proved himself a military strategist. By the division of his forces and a secret attack in the night, he routed the enemies, secured the loot, brought back all the goods and brought again Lot, securing also his lost possessions, and besides many women and much people.

This was a notable exploit. Abraham's name and fame rapidly spread among all peoples. His return from war was a triumphal entry. He was greeted by admiring crowds who did him much honor. Gifts and tithes were laid at his feet. He was then, as thousands have been since, accorded the highest honor with which the world may honor—a **militarist**.

At this time of homage and honor Melchisedec appears. He beholds the conquering hero returning from the slaughter of kings, **but unlike the multitude he pays no honor, or bows not in obeisance to Abraham**; in fact the order is

**entirely reversed** and Abraham gives honor and a tenth part of the spoils. This was a strange reversal and unquestionably appeared so in the eyes of the multitude. To them Abraham must have appeared as the **greater**, but from the Scriptures we know that he was the **lesser**.

It is from this episode that the argument of the Apostle concerning the superiority of the priesthood of Christ over that of Aaron is based. Before we further consider the contrasts and comparisons between the two priesthoods, it will be well to call the attention of believers to the time and following what events Melchisedec appears. It was following a confederation of the nations which ultimately involved Hebrews. Lot, who appears to be suggestive of a remnant of Israel in coming days, against whom the confederated nations have hurled their power but who is delivered by Michael the archangel, after which deliverance appears the King of righteousness and peace who comes as ruler of heaven and earth and whose capital shall be in Salem, or Jerusalem, the city of the Great King, where He shall sit and reign as Priest and King in the Sabbath age which follows His advent. The coming of the Lord will follow a confederacy of the nations for the purpose of making an end of the nation Israel forever (see Ps. 83:2-18). "He shall strike through kings in the day of His wrath." "The kingdoms of this world shall become the kingdoms of our God and His Christ." Righteousness shall prevail and peace shall be present when the King of Righteousness and the King of Peace has come.

Unless the Bible students familiarize themselves with the seventh chapter of Hebrews the following portion of our lecture will be of little interest. Indeed, familiarity with the Scriptures is necessary to the understanding of the Scriptures. Those who read not feed not. It is with us a passion to provoke study **in** the Scriptures, not **about** the Scriptures. A Bible teacher cannot make Bible students. He can but excite interest and seek to increase it.

The Apostle calls upon us to do once again what he has often asked us to do before in the Hebrew letter—to consider. He often exhorts us to consider, but this time he says, "Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils." This will be understood in the light of Mosaic law. The sons of Levi who received the office of the priesthood had a commandment to take tithes of the people, that is, of their brethren, though they came out of the loins of Abraham. This was their right by law. These tithes were paid by the sons of Abraham. In this way the priests and Levites were raised above the rest of their brethren. The Levitical priesthood possessed a superiority over all Israel. The priestly people were given honor. This is clearly seen in their separation, their dedication, their consecration, their purification, their sanctification and their decoration to the priesthood. For this reason they were the people of honor and the recipients of tithes. To be sure, there was not as yet at this early historical appearance of Melchisedec a Levitical priesthood. Foundation was laid for the national organization of Israel in Abraham but as yet no national organization. This was accomplished in the Book of Exodus. We must remember that in the appearance of this priest-king we have one who precedes and antecedes the Levitical priesthood as a figure of Him whose precedence and antecedenence are the prerogatives of His pre-existence and His eternity.

When Abraham bowed before Melchisedec in the acknowledgment of Melchisedec's superiority, Levi also was brought into acknowledgment of this superiority, for he was yet, says the Apostle, in the loins of his father (7:10). Thus by the honor and the tithes which Levi offered through Abraham there was a prophecy of a superior priesthood after the order of Melchisedec. Levi's genealogy is easily traced, but Melchisedec appears before us with no one to declare his generation. He was without father, without mother, without descent, having neither be-



ginning of days nor end of life. None of these things were true of Aaron. It is not difficult to tell from the Scriptures who was his father; it was distinctly stated. We can also discover in the records his mother. We can also discover his birth, and his death is also recorded. Aaron does not have the distinction of being made like unto the Son of God, because of these things. In order to foreshadow the priesthood of Christ, God has been pleased to choose one who in type is as the Son of God is in truth. After all, it is the desire of the Holy Spirit that we should see Jesus the Son of God rather than Aaron or Melchisedec. "Consider Him," not others, is the burden of the Apostle's exhortation. We must remember that the Book of Hebrews is the Book of the transfiguration—we see no man save Jesus only. But the argument deepens. The whole Mosaic economy is involved. It would seem that the foundation of Moses and his law is about to suffer severe disturbance. If there was a change of priesthood, there is also involved a change of law, and this is certainly of vast importance and especially to a Hebrew. We shall find it necessary to devote at least one study to the relation of the law to the Levites in the light of this peculiar and seemingly all-potent priesthood of Melchisedec. Can it be that the Holy Ghost is directing our minds from the tribe of Levi to another tribe of Israel altogether? Can it be that we shall be led to a tribe of kings rather than those who are priests? What momentous and marvelous things may yet be brought to our attention in the study of this Book! Let us pray, let us peruse, let us search, let us study and let us wait upon God that the things enfolded in the Old Testament records may be unfolded in the New Testament revelation.



## CHAPTER XVIII

**T**HE Priest-King is now fully before us in chapter 7 of the Hebrew letter. Though intimated from the beginning and previously indicated (5:6, 10; 6:20), he is now brought before us in full length portrait.

The unfolding of the argument in this seventh chapter is fivefold and as follows:

- I. The Superiority of the Priesthood of Melchizedec.
- II. The Priority of the Priesthood of Melchizedec.
- III. The Inferiority of the Priesthood of Levi.
- IV. The Authority of the Priesthood of Melchizedec.
- V. The Finality of the Priesthood of Melchizedec.

We shall now give attention to each of these in the order given.

### I. The Superiority of the Priesthood of Melchizedec.

The likeness of Christ to Melchizedec is **seven** times mentioned in this Book. This invests the subject with extraordinary importance. Indeed the Hebrew Epistle is a development of the **Change of Priesthood** and the **Person Who Made the Change** and the **Purpose of the Change**.

It is true, as R. Govett suggests, that there is neither mention of the **palace** of Melchizedec as the king or the **temple** of Melchizedec as the priest. The Holy Spirit in Hebrews is not concerned with a temple or a palace but with a **person**. This is in concord and keeping with the trend and the end of the argument, which is to direct the eye to heaven for Christ went into heaven a "Priest forever after the order of Melchizedec." Hebrews 8:1 declares this to be the "sum" or the "chief" and "crowning point" of the whole matter.

The superiority of Christ's priesthood over the priesthood of Aaron is in the place and sphere of its exercise. This is clearly impressed and expressed in the Hebrews.

If Christ were on earth He would not be a Priest. This the Scriptures declare. See Hebrews 8:4. To exercise a priesthood on earth one must be of Levi's tribe for unto that tribe out of the tribes, was committed the priesthood (Exod. 28:1; Num. 3:5-9), Christ was not of the tribe of Levi. His was another tribe of which we shall speak later. On earth He could not be a Priest and if therefore He is to exercise a priesthood it must be in another place and sphere.

If Christ had been of Levi's tribe He could not have exercised a priesthood in heaven for the priesthood of Levi was for the earth and the earthly people. Christ, because He was not of the tribe of Levi, could not minister the office of Priest on earth.

Aaron because he was of the tribe appointed to an earthly priesthood could not minister in the office of priest in heaven.

Christ therefore sprang from another tribe and had He not, the priesthood **both earthly and heavenly would have been imperiled!** This is a serious matter and the Bible student may be sure the Holy Spirit is not devoting such length to this subject without Divine and desired intention.

None were ever anointed or appointed by God to the work of priesthood upon the earth but the tribe of Levi and out of Levi's tribe—Aaron and his sons. **We mean just this.** It should be clearly discerned for it is the teaching and truth of the Word of God.

Any priesthood exercised on the earth outside the tribe of Levi is **unscriptural and unauthorized!** Absolutely so!

When God was through with the Levitical priesthood, He appointed **no earthly successors.** He did not commit it to any ecclesiastical body or religious system.

When the sphere of priesthood was removed to heaven it was also revoked on the earth. **Mark well these words.**

When the sphere of priesthood was moved from earth to heaven it was committed to One who came from another tribe and from a tribe that had never been **chosen or could have been chosen for an earthly priesthood.**

Is the priesthood which is now in a seat at Rome, Italy and authorized in a papal person the pope, a priesthood of God's appointment for the earth and the present? **No, absolutely, No!**

It succeeds not and continues not any priesthood under the **selection and sanction of God.**

The presence of a priesthood on the earth is an impertinence to God and an insult to Christ and His finished work of the cross!

When Christ finished the work and so declared it "finished," He put an earthly priesthood out of commission.

The veil was rent from the top to the bottom and what God has divided let no man put together.

A Roman priesthood carries on its mockery back of a veil patched up by human hands.

Christ has gone into heaven and did not leave any one on the earth to carry on a priesthood which **He alone could perform** in the heavens. Any earthly priesthood acts upon its own authority and beyond its own authority it has no authority. It is self-constituted and self-instituted. It thrusts itself between man and God and distinctly denies the words of the Son of God, "**No man cometh unto the Father but by Me.**" An earthly institution of priesthood is for man's gain and not for God's glory! It is idolatrous and insinuating. It needs the Gospel—the simple saving Gospel of God. It frustrates the grace of God, humiliates the work of Christ and magnifies the works of man. Plain words but we believe faithful words of testimony.

How was the priesthood removed from Levi's tribe? Who took it from Shem and gave it to the Gentiles? By whose authority is its head now Italian? Who put it on the seven holy hills of Rome? By whose authority we say? Where is the Scripture? Is there a "Thus saith the Lord"?

When Christ comes to earth again His coming will be after the coming of Melchizedec—as a Priest-King. If He were of Levi's tribe He could not be a King.

There was no succession to thrones in this tribe. It was a **priestly** line not a **royal** line. Kings come not out of Levi's tribe. Aaron reached his highest honor as high priest, beyond this he could never hope for honor.

Christ was not of the tribe of Levi but of another.

Says the Hebrew Epistle: "**For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood**" (Heb. 7:13, 14).

Judah's tribe was the royal tribe. Levi's tribe could not provide a king. Judah's tribe was not prohibited a priest but the priesthood could not be of Aaron's order. Christ is a Priest after the order of Melchizedec. He is Priest-King. He was at the cross the offering itself but in resurrection He took the Blood into heaven and from thence and there He ministers the office of a Priest. This brings us to the

## II. Priority of the Priesthood of Melchizedec.

One who prefigures the Lord Jesus Christ must be able to shadow forth **eternity** and of course **eternity** comprehends **priority**, **finality** and **futurity**. This, Melchizedec was prepared of God to do. We read:

"Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. 7:3).

As Christ said, "Before Abraham was I am" so also could Melchizedec say "Before Aaron or before Levi was, I was officially a priest and king."

This twofold office was manifested in Melchizedec before Levi was born. The priority of Melchizedec is well established in the argument. Again we read:

**"Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father when Melchizedec met him"** (Heb. 7:9, 10).

God withheld the full history of Melchizedec from us that He might present a type to us. We do not believe the Scriptures teach that Melchizedec was Christ in Old Testament manifestation. We believe he was "like unto the Son of God," **not the Son of God**. He is so spoken of in Scripture that he may be a perfect type of the Son of God. Some would differ with us but we believe with this difference a difficulty begins which leads to division and diversity of opinion and into the illegitimate fields of speculation which always greatly hinders interpretation.

We have read nowhere words more sane and satisfactory than the words of R. Govett, one of the greatest exegetes and expositors the church has ever known. Says Govett:

"The previous history of Melchizedec is purposely closed against us by God, with the set intention that we may look at Melchizedec only as he stands **spoken of in these verses of Genesis**. He is so spoken of that he may be a perfect type of the Son of God; and hence his imperfections, which would have come out in regular biography of him, do not appear."

This pre-existing priesthood of Melchizedec speaks of the pre-existing purpose of God and the pre-existing person of Christ. It will demand a treatment more fully expanded. This we shall by God's help seek to give in forthcoming studies. Let the student read and re-read chapter 7. It is fundamental to the Hebrew Epistle. Become familiar with this particular passage. Let us remember that all Scriptures were indited for the glory of Him who brings all glory to God.

## CHAPTER XIX

**I**N the consideration of Melchizedec, the mysterious priest-king of Salem, we note first, the **Superiority of his Priesthood** and secondly, the **Priority of his Priesthood**.

We shall consider in this study third, **The Inferiority of the Priesthood of Levi**, fourth, **The Authority of the Priesthood of Melchizedec** and fifth, **The Finality of the Priesthood of Melchizedec**.

### III. The Inferiority of the Priesthood of Levi.

When Abraham was returning from the slaughter of the kings, every one was doing him honor. He was in the eyes of the known world, a great military hero. He had rescued Lot from a confederation of the nations, but Melchizedec paid him no such honor.

Hebrews 7:4-11, says:

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; and there He receiveth them, of whom it is witnessed that He liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedec, and not be called after the order of Aaron."

It was as the Scripture said: "Without contradiction the less is blessed of the better." In this paragraph, in these remarkable words, we see the inferiority of Levi's priesthood. When Abraham acknowledged superiority in humbling himself before Melchizedec, the priest-king, he took



Levi's tribe which were in his loins down with him in paying honor and tribute.

Says verse 9, "Levi paid tithes in Abraham, for he was yet in the loins of his father when Melchizedec met him."

That Levi's tribe could not produce the ultimate in God's proposed priesthood is clearly seen, and inasmuch as Levi's priesthood was exercised under the law, and that his priesthood was to be superseded and substituted by a superior priesthood, indicated that there must be a change of law also, for verse 12 says: "For the priesthood being changed, there is made of necessity a change also of the law." It is easy for the student to see that in the acknowledgment of the superiority of Melchizedec, there was also rising on the prophetic horizon, a dispensation of grace which would be as superior to the dispensation of law, as grace is superior to law.

"The law was given by Moses, grace and truth came by Jesus Christ." Unquestionably we are here at one of the deepest points in the sea of Holy Scripture. Levi's tribe officiated at an altar on which sin was put away in **type**, but there must be a sacrifice by which sin is put away in **truth**. Under Levi's priestly ministry, the sheep must die for the shepherd, but under a superior ministry, by a superior person, at a succeeding time, the Shepherd must die for the sheep. It is a question of the changing of the law and to the bringing in of a mediation and a dispensation which would be sealed, signified and secured by better blood than was ever upon Jewish altars slain.

Perfection could not come under the law, and as Levi's priesthood was exercised under the law, his priesthood was devoid of perfection. Let this be further unfolded, as we consider:

#### IV. The Authority of the Priesthood of Melchizedec.

His authority was in his person. It was who he was that he could do what he did. He was made like unto the Son of God. We must expect to see in Melchizedec a picture

of the coming Son of God. We must notice how much alike in person and prerogatives is this Melchizedec to the Son of God. He was first king of righteousness and after that, king of Salem, that is, "king of peace." "Melech," signifies king; and "Zedec," righteousness. The Son of God will one day be manifested and invested with power and authority to cut off His foes. He will deal with the wicked; He shall be the cause of their destruction. They shall be by Him consumed out of the earth. Then there will be peace, prior to this, none. Peace propagandists may combine in co-operation to their utmost, but shall fail of their object. It is with a priest after the order of Melchizedec that the cessation of war shall be accomplished.

President David Starr Jordan has recently published a book which is of much interest to some. It is entitled "**Ways to Lasting Peace.**" Within it are thirty proposals now before the world for securing lasting peace. There are some who seem to be sincere in their expectations, that speedily nations shall be enabled to substitute judicial processes for war, and thus be enabled to bring about a stable civilization and prevent frequent relapses into barbarism. In Washington recently a sum approaching \$400,000 has been raised and a "**League to Enforce Peace**" has been organized and the president's seal of approval placed on the same. This is nothing new. In the sixteenth century, Henry IV, elaborated a federation of the European States. Just after the Pilgrims had sailed from Holland for America, a young Dutch scholar, Hugo Grotius, wrote his famous "**Rights of War and Peace,**" which looked toward a World Court with some common agreement of the nations, and only fifty years afterward William Penn suggested a general alliance of the European nations to form a Diet or Congress of Nations. A century and a quarter ago the great philosopher, Immanuel Kant, in a tract called "Eternal Peace" pleaded for the political organization of the world. Since his day this plea for some form of federation has had advocates, both in Europe and

America: such men as Victor Hugo, Cobden, Bright and William Ladd, Elihu Burritt and David Low Dodge.

We pity the pacifists because they are doomed to disappointment. There cannot be any peace until He, the Prince of Peace, shall come. With His coming peace shall emanate from Salem, or Jerusalem the city of the Great King. Christ must be a King on the earth. This is the authority of His priesthood. Christ must have a personal reign. This is the purpose of God. It must be remembered that Melchizedec did not appear in heaven as a king—it was on the earth at Jerusalem. So also must Christ.

Says Zechariah 6:12, 13:

"And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the Temple of the Lord: even He shall build the Temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne; and the counsel of peace shall be between them both."

The Saviour's future kingdom is promised and prophesied and He is presented a priest after the order of Melchizedec. Christ shall, after the defeat of the confederation of the nations, rule and reign in Jerusalem, as King upon the throne of David. Hallelujah!

## V. The Finality of the Priesthood of Melchizedec.

Aaron died. His successor was appointed. There was no provision made for his continuance. Mortality was his lot, he lived his days, exercised his ministry, slept with his fathers and thus his history is recorded. Aaron was the son of Amram. As Amram's son he had no more guarantee of immortality than any other fallen son of Adam. This is recorded in the Scriptures. But Jesus the Son of God after the order of Melchizedec, had not beginning of days nor ending of years. He had the power of an endless life. There was victory in the day of His death. Aaron had none. He had a commandment from His Father to take up His life; Aaron had none. The beginning of the

Book of Revelation seems to point to His priesthood, after the order of Melchizedec, for we read, "I was dead; behold, I am alive for evermore." The priesthood of Christ is after the power of an endless life, says the Hebrew letter, "Who is not made after the law of a carnal commandment, but after the power of an endless life." There can be finality only where there is eternity and immortality. This alone is with God in Christ. Christ liveth—He ever liveth! He lives because death could not hold Him. He holds death because He lives. They are subject to His will. Death and hell will give up their dead at His commandment. He has the keys of the under-world. He looses prisoners. The authority of His priesthood is in the sovereignty of His kingdom. He is the Priest-King.















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